

EVANGELICAL YEAR-BOOK 1919



Faith, Hope, Charity.

Eden Publishing House
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EVANGELICAL YEAR-BOOK

FOR THE YEAR OF OUR LORD

..... 1919

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WHAT THE WORLD NEEDS

There is nothing this old world needs so much as Jesus Christ. Every other need is satisfied where men become His disciples. They become His disciples by abiding in His word, John 8: 31, 32. This means more than baptism, confirmation, church membership. It means reading and studying His word faithfully, regularly, prayerfully, systematically; it means such a close and vital relationship with Him as that between the vine and the branches.

Where this fellowship exists men will automatically possess the finest spiritual and intellectual possessions: truth and freedom. The truth He brings to men lifts them up above human passions and earthly ambitions, gives them a clear vision and a right perspective and makes them, not philosophers or even theologians, but children of God, ready to live and, if need be, to die for the truth as revealed in Christ Jesus. This truth alone makes men truly and absolutely free. Mere political freedom, precious and glorious as it is, may be only a cloak of wickedness or an instrument of oppression; they whom Jesus Christ has made free cannot be otherwise than pure in heart, fair in thought, righteous in word and deed, perfect in loving sympathy and service.

Thus does Jesus Christ, and He alone, meet every human need, solve every earthly problem, heal every wound, dry every tear, and bring peace and joy and life, life abundant and eternal.

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EDEN PUBLISHING HOUSE

ST. LOUIS, MO.

CHICAGO, ILL.

The Year 1919

The year 1919 is a common year of 365 days. Of the Jewish era it is 5680; of the Mohammedan, 1338. Since the beginning of the German Reformation it is the 402d, and since the beginning of American independence it is the 143d.

Eclipses

There will be but three eclipses this year, two of which will be of the sun, as must always be the case when but three occur.

1. Total of the sun, May 29, visible in North America; visible in South America, the southern Atlantic and Africa.

2. Partial of the moon, November 7. Very small, only about one-sixth of the southern limb being immersed in the shadow when greatest, at 5:44 eve, Central standard time, beginning at 46 m. earlier and ending the same interval later.

3. Annular of the sun, November 22, partially visible in North and South America, Europe and Africa. In North America the sun will rise more or less eclipsed west of a line from near the Pacific boundary between Guatemala and Mexico, across the Gulf of Mexico to near Apalachicola, Florida, and thence to Detroit, Michigan, and on north thru James Bay, Canada, to another line from near Santa Barbara, California, to the northeast corner of Nevada, thence to Helena, Montana, and on to the southwest corner of Saskatchewan, Canada. The annular phase will be visible thru central Texas—San Antonio, Houston, Austin, Galveston, etc.—thruout Cuba, Haiti, Windward Islands, Port of Spain, Trinidad.

An eclipse of the Sun may be either partial, annular or total. A *partial* eclipse shows only part of the Sun's disc hidden from the observer by the body of the Moon. An *annular* occurs only when the Moon is too far from the Earth to entirely cover the Sun's disc from the observer, but shows a bright ring around the Moon's body at the central point of the eclipse; in a *total eclipse* the entire Sun is hidden for a moment or two at the central point of eclipse.

The Planets

Morning Stars, West of Sun

Mercury—January 1 to 8 and December 12 to 22, rising near the beginning of twilight.

Venus—After September 13.

Mars—After May 9.

Jupiter—From July 21 to November 10.

Saturn—From August 25 to December 4.

Evening Stars, East of Sun

Mercury—March 12 to 22 and November 12 to 22.

Venus—Until September 13.

Mars—Until May 9.

Jupiter—Until July 21 and after November 10.

Saturn—Until August 25 and after December 4.

Brightest or Best Seen

Mercury—Within the time limits,

when an evening or morning star.

Venus—August 4 to 12 and October 18 to 24.

Mars—Not brightest but best seen at the end of the year.

Jupiter—In January and December.

Saturn—In February.

Invisible or Very Dim

Mercury—At all other times than those given above, when an evening or morning star.

Venus—September 11 to 15.

Mars—In May.

Jupiter—In July.

Saturn—In August and September.

Uranus and *Neptune*—Always.

All Night Stars

Jupiter in January and *Saturn* in February.

My times are in Thy hand, why should I doubt or fear?
My Father's love will never cause His child a needless tear.

Week	Days Month	January 1919		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	rises and sets H. M.
W	1	<i>New Year's Day</i>	Gal. 3: 23—29	7.30	4.38	6.52
T	2	Wilhelm Loehe †	1872 Ps. 104: 1—15	7.30	4.39	sets
F	3	Gordius †	303 Ps. 148: 1—13	7.30	4.40	6.23
S	4	Moses Stuart †	1852 Rev. 21: 1—8	7.30	4.41	7.46
1 Sunday after New Year Tit. 3: 4-8; Matth. 2: 13-23						
S	5	Johann Hess †	1547 John 1: 1—10	7.30	4.42	8.46
M	6	<i>Epiphany</i>	Matth. 2: 1—12	7.29	4.43	9.55
T	7	Widukind baptized	785 Job 14: 1—12	7.29	4.44	11.04
W	8	Battle of New Orleans	1815 Ps. 90	7.29	4.45	morn
T	9	Galileo Galilei †	1642 Rom. 3: 9—20	7.29	4.46	.16
F	10	Karl von Linné †	1778 Rom. 7: 14—25	7.29	4.47	1.29
S	11	Francis S. Key †	1843 Rom. 8: 1—11	7.29	4.48	2.41
2 First Sunday after Epiphany Rom. 12: 1-5; Luke 2: 41-52						
S	12	Johann Heinrich Pestalozzi	1746 Rom. 5: 12—21	7.28	4.50	3.50
M	13	George Fox †	1691 Gen. 4: 1—15	7.28	4.51	4.55
T	14	Edmund Halley †	1742 Jas. 1: 12—27	7.28	4.52	5.53
W	15	St. Louis Deac. Home ded.	1893 Heb. 10: 26—31	7.27	4.53	6.43
T	16	Johann A. Neander	1789 Jude 1: 5—16	7.27	4.54	rises
F	17	Benjamin Franklin	1706 Eph. 4: 25—32	7.26	4.55	6.45
S	18	Daniel Webster	1782 Col. 3: 5—11	7.26	4.56	7.49
3 Second Sunday after Epiphany Rom. 12: 6-16; John 2: 1-11						
S	19	Hans Sachs †	1576 Ps. 51	7.25	4.58	8.54
M	20	John Howard †	1790 Gen. 6: 9—22	7.25	4.59	9.53
T	21	Matthias Claudius †	1821 Gen. 7: 11—24	7.24	5.00	10.55
W	22	Constantine †	337 Amos 2: 6—16	7.24	5.01	11.54
T	23	Guido F. Verbeck	1830 Ps. 73: 1—20	7.22	5.03	morn
F	24	Gold discovered in California	1848 Ezek. 18: 21—32	7.22	5.04	.57
S	25	Philip Jacob Spener	1635 2 Thess. 1: 1—10	7.21	5.05	1.55
4 Third Sunday after Epiphany Rom. 12: 16-21; Matth. 8: 1-13						
S	26	Polycarp †	167 1 John 1: 1—10	7.20	5.06	2.53
M	27	Chrysostom	347 Gen. 9: 1—27	7.19	5.08	3.48
T	28	Rev. Adolf Baltzer †	1880 Gen. 8: 1—12	7.18	5.09	4.41
W	29	Ernst Moritz Arndt †	1860 Gen. 8: 13—22	7.17	5.10	5.29
T	30	Thirty Years' War ended	1648 Isa. 49: 1—13	7.16	5.12	6.11
F	31	Charles Haddon Spurgeon †	1892 Jer. 31: 31—37	7.15	5.13	6.47

MOON'S PHASES

New Moon, 2nd, 2.24 A. M. Full Moon, 16th, 2.44 A. M.
First Quarter, 9th, 4.55 A. M. Last Quarter, 23rd, 10.22 P. M.
New Moon, 31st, 5.07 P. M.

NOTE—The daily Bible readings used in this calendar are those selected for the 1919 Evangelical Bible Story Lessons. The adoption of these readings for daily devotions will be found very helpful in the study of the Bible Story Lessons.

Fearest thou sometimes that thy Father has forgot,
When the clouds around thee gather?

Doubt Him not.

Always hath the daylight broken,

Always hath He comfort spoken;

Better hath He been for years

Than thy fears.

Week	Days Month	February 1919		Sun		Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	Sun sets	
				H. M.	H. M.	H. M.
S	1	Ignatius †	107 Luke 1: 67—79	7.14	5.14	sets
5 4th Sunday after Epiphany Rom. 13: 8-10; Matth. 8: 23-27						
S	2	First C. E. Society organized	1881 Heb. 8: 1—13	7.13	5.15	7.41
M	3	Ansgar †	865 Gen. 11: 1—9	7.12	5.17	8.56
T	4	Rhabanus Maurus †	856 Eccl. 3: 17—22	7.11	5.18	10.06
W	5	Thomas Carlyle †	1881 Matth. 7: 24—29	7.10	5.19	11.19
T	6	France recog. Indep. of U. S.	1778 Eph. 2: 18—22	7.08	5.20	morn
F	7	George Wagner †	1527 Heb. 3: 4—15	7.07	5.22	.31
S	8	Alexander M. Mackay †	1890 1 Cor. 3: 9—17	7.06	5.23	1.41
6 5th Sunday after Epiphany Col. 3: 12-17; Matth. 13: 24-30						
S	9	Ernst W. Hengstenberg	1804 1 Pet. 2: 5—9	7.04	5.25	2.48
M	10	Canada a British Province	1764 Gen. 1: 1—2: 3	7.03	5.26	3.46
T	11	Thomas A. Edison	1847 Gen. 3: 1—12	7.02	5.27	4.38
W	12	Abraham Lincoln	1809 Gen. 4: 1—15	7.00	5.29	5.21
T	13	Cotton Mather †	1728 Gen. 6: 9—22	6.59	5.30	5.58
F	14	<i>St. Valentine's Day</i>	Gen. 8: 1—12	6.58	5.31	rises
S	15	Gotthold Ephraim Lessing †	1781 Gen. 11: 1—9	6.56	5.32	6.37
7 Septuagesima Sunday Matth. 20: 1-16; 1 Cor. 9: 24-10: 5						
S	16	Philip Melancthon	1497 Isa. 65: 17—25	6.55	5.34	7.42
M	17	Michelangelo †	1564 John 12: 1—8	6.53	5.35	8.39
T	18	Martin Luther †	1546 Luke 10: 38—42	6.52	5.36	9.40
W	19	Nicholas Copernicus	1473 Mark 14: 1—11	6.51	5.37	10.41
T	20	L. Nollau †	1869 Matth. 26: 6—13	6.49	5.39	11.41
F	21	Benedict Spinoza †	1677 Luke 7: 36—50	6.48	5.40	morn
S	22	George Washington	1732 Isa. 61: 1—3	6.46	5.41	.38
8 Sexagesima Sunday Luke 8: 4-15; 2 Cor. 11: 19-12: 9						
S	23	Bartholomæus Ziegenbalg †	1719 Mark 12: 28—34	6.45	5.42	1.36
M	24	George F. Handel	1685 Matth. 26: 17—30	6.43	5.44	2.29
T	25	Isaac Newton	1642 Ex. 12: 1—14	6.42	5.45	3.17
W	26	Christianity perm. in Japan	1873 2 Kings 23: 21—25	6.40	5.46	4.02
T	27	Schmalkald Articles	1531 2 Chron. 30: 1—18	6.38	5.47	4.41
F	28	Berlin Mission Society org.	1824 1 Cor. 11: 23—34	6.37	5.49	5.15

MOON'S PHASES

First Quarter, 7th, .52 P. M. Full Moon, 14th, 5.38 P. M.

Last Quarter, 22nd, 7.48 P. M.

Jesus, Master, whose I am,
 Purchased Thine alone to be,
 By Thy blood, O spotless Lamb,
 Shed so willingly for me:
 Make my heart to be Thine own,
 Help me live to Thee alone.

Days Week	Month	March 1919		Sun	Sun	Moon
		MEMORABLE DAYS	Bible Readings	rises	sets	rises and sets H. M.
S	1	Moravian Church estab. 1457	1 Cor. 5: 6—13	6.35	5.51	5.48
9		Quinquagesima Sunday	Luke 18: 31-43; 1 Cor. 13			
S	2	John Wesley † 1791	Heb. 11: 20—29	6.33	5.52	sets
M	3	Peace Treaty, Paris 1871	Matth. 26: 30—46	6.31	5.53	7.46
T	4	<i>Shrove Tuesday</i>	Matth. 6: 5—15	6.30	5.54	9.02
W	5	<i>Ash Wednesday</i>	Jas. 5: 12—20	6.28	5.55	10.18
T	6	F. W. v. Bodelschwingh 1831	Mark 11: 20—26	6.26	5.56	11.30
F	7	Brit. and Foreign Bible Soc. 1804	Dan. 6: 4—10	6.25	5.57	morn
S	8	H. W. Beecher † 1887	Matth. 18: 19, 20	6.22	5.59	.39
10		Invocavit, 1st Sunday in Lent	Matth. 4: 1-11; 2 Cor. 6: 1-10			
S	9	Ger. Ev. Miss. Society org. 1865	Rom. 8: 22—28	6.21	5.59	1.41
M	10	Benjamin West † 1820	Matth. 26: 47—56	6.20	6.00	2.35
T	11	Salzburgers arrive 1734	Matth. 27: 1—10	6.18	6.02	3.21
W	12	Henry Bergh † 1888	Matth. 26: 1—16	6.16	6.03	3.59
T	13	Alaska purchased 1867	Luke 22: 19—23	6.14	6.04	4.32
F	14	Johann Semler † 1791	Acts 2: 22—24	6.13	6.05	5.01
S	15	Thomas Cramner † 1556	Ezek. 18: 1—4	6.11	6.06	5.27
Church Extension Board Offering						
11		Reminiscere, 2nd Sun. in Lent	Matth. 15: 21-28; 1 Thess. 4: 1-7			
S	16	Wilhelm Baur 1826	1 Pet. 2: 19—25	6.09	6.07	rises
M	17	Georg Neumark † 1621	Matth. 26: 57—68	6.07	6.09	7.30
T	18	Alexander 251	Matth. 26: 51—56	6.06	6.10	8.29
W	19	David Livingstone 1813	John 18: 13—27	6.04	6.11	9.30
T	20	Johann E. Gossner † 1858	Ps. 35: 11—22	6.02	6.12	10.29
F	21	Johann Sebastian Bach 1685	Prov. 21: 28—31	6.01	6.13	11.25
S	22	Wolfgang v. Goethe † 1832	Prov. 6: 16—19	6.00	6.14	morn
12		Oculi, Third Sunday in Lent	Luke 11: 14-28; Eph. 5: 1-9			
S	23	Jonathan Edwards † 1758	1 Pet. 3: 12—18	5.59	6.15	.19
M	24	Henry W. Longfellow † 1882	Matth. 26: 69—75	5.57	6.17	1.15
T	25	Slave trade abol. in Engl. 1807	Mark 14: 53—72	5.55	6.18	1.53
W	26	Ludwig van Beethoven † 1827	John 13: 35—38	5.53	6.19	2.33
T	27	Hermann Th. Wangemann 1818	Matth. 26: 40—46	5.52	6.20	3.11
F	28	Comenius 1592	Isa. 51: 12, 13	5.50	6.21	3.42
S	29	Charles Wesley † 1788	Luke 12: 1—9	5.48	6.22	4.13
13		Laetare, Fourth Sunday in Lent	John 6: 1-15; Gal. 4: 21-31			
S	30	Friedrich August Tholuck 1799	Matth. 16: 21—28	5.46	6.23	4.44
M	31	Japan opened 1854	John 18: 28—38	5.45	6.24	5.17

MOON'S PHASES

New Moon, 2nd, 5.11 A. M. Full Moon, 16th, 9.41 A. M.
 First Quarter, 8th, 9.14 P. M. Last Quarter, 24th, 2.34 P. M.
 New Moon, 31st, 3.05 P. M.

Awake, glad soul, awake!
 Thy Lord hath risen long!
 Go to His grave and with thee take
 Triumphal heart and song;
 Where life is waking all around,
 Where love's sweet voices sing,
 The first bright blossom may be found
 Of an eternal spring.

Days Week	Month	April 1919		Sun	Sun	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	rises	sets	
				H. M.	H. M.	H. M.
T	1	Dr. W. Harvey	1578 Luke 23: 7—11	5.43	6.25	sets
W	2	Thomas Jefferson	1743 Luke 23: 13—25	5.41	6.27	9.10
T	3	Reginald Heber †	1826 Isa. 53: 1—7	5.40	6.28	10.22
F	4	Ambrose†	397 John 19: 1—16	5.38	6.29	11.30
S	5	Robert Raikes †	1811 John 19: 17—22	5.36	6.30	morn

14 Judica, Fifth Sunday in Lent Heb. 9: 11-15; John 8: 46-59

S	6	Albert Duerer †	1528 John 19: 23, 24	5.35	6.31	.30
M	7	Johann Hinrich Wichern †	1881 John 19: 17—30	5.33	6.32	1.18
T	8	M. Chemnitz †	1586 John 19: 31—42	5.31	6.33	2.00
W	9	Lee's Surrender	1865 Matth. 27: 27—44	5.30	6.34	2.35
T	10	William Booth	1829 Matth. 27: 45—56	5.28	6.36	3.04
F	11	David Zeisberger	1720 Luke 23: 26—43	5.26	6.37	3.31
S	12	Adoniram Judson †	1850 Luke 23: 44—56	5.25	6.38	3.56

15 Palm Sunday Matth. 21: 1-9; Phil. 2: 5-11

S	13	Edict of Nantes	1598 Matth. 27: 57—66	5.23	6.39	4.22
M	14	Horace Bushnell	1802 John 20: 1—9	5.21	6.40	4.45
T	15	Abraham Lincoln †	1865 John 20: 11—16	5.20	6.41	rises
W	16	Peter Waldus †	1197 John 20: 19—31	5.18	6.42	8.21
T	17	<i>Maundy Thursday</i>	John 13: 1—15	5.16	6.43	9.18
F	18	<i>Good Friday</i>	Mark 15: 20—37	5.15	6.44	10.12
S	19	Battle of Lexington	1775 1 Cor. 15: 12—28	5.13	6.46	11.03

16 Easter Sunday Mark 16: 1-8; 1 Cor. 5: 6-8

S	20	<i>Easter Monday</i>	1 Cor. 15: 35—49	5.12	6.47	11.55
M	21	Anselm of Canterbury †	1109 Matth. 28: 8—15	5.10	6.48	morn
T	22	Origen †	251 1 John 4: 13—19	5.09	6.49	.30
W	23	William Shakespeare †	1616 Rom. 8: 34—39	5.07	6.50	1.06
T	24	Wilfrid †	709 John 15: 7—13	5.06	6.51	1.40
F	25	Oliver Cromwell	1599 Gal. 5: 1—6	5.04	6.52	2.10
S	26	Alexander Duff	1806 1 Thess. 5: 8—13	5.03	6.53	2.40

17 Quasimodogeniti Sunday John 20: 19-31; 1 John 5: 4-10

S	27	Otto Catelin †	1554 John 3: 15—21	5.01	6.55	3.11
M	28	Friedrich Myconius †	1546 Luke 24: 13—35	5.00	6.56	3.42
T	29	Rev. Wilhelm Binner	1805 Acts 26: 22—29	4.58	6.57	4.18
W	30	Washington inaugurated	1789 Acts 15: 1—20	4.57	6.58	sets

MOON'S PHASES

First Quarter, 7th, 6.39 A. M. Last Quarter, 23rd, 5.21 A. M.
 Full Moon, 15th, 2.25 A. M. New Moon, 29th, 11.30 P. M.

Enthroned on high, Almighty Lord,
Thy Holy Ghost send down;
Fulfill in us Thy faithful word,
And all Thy mercies crown.

His love within us shed abroad,
Life's ever-springing well,
Till God in us and we in God
In love eternal dwell.

Week	Days Month	May 1919		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
T	1	Battle of Manila	1898 Rom. 10: 6—13	4.56	7.00	8.10
F	2	Athanasius †	373 John 2: 19—25	4.54	7.01	10.15
S	3	Monica †	388 John 12: 29—41	4.53	7.02	11.10

18 Misericordias Domini Sunday John 10: 12-16; 1 Pet. 2: 21-25

S	4	Alexander Vinet †	1847 Gal. 3	4.52	7.03	11.56
M	5	Napoleon Bonaparte †	1821 Luke 24: 36—49	4.51	7.04	morn
T	6	Alexander von Humboldt †	1859 John 6: 28—36	4.49	7.05	.34
W	7	Pacific Railway completed	1869 Matth. 5: 2—10	4.48	7.06	1.06
T	8	American Bible Society	1816 Heb. 2: 7—15	4.47	7.07	1.34
F	9	Zinzendorf †	1760 Eph. 1: 12—20	4.46	7.08	2.00
S	10	London Rel. Tract Society	1799 Isa. 33: 15—17	4.44	7.09	2.25

District Offering.

19 Jubilate Sunday John 16: 16-23; 1 Pet. 2: 11-20

S	11	Johann Arndt †	1621 John 3: 1—3	4.43	7.10	2.51
M	12	Samuel Marsden †	1838 John 20: 1—14	4.42	7.11	3.17
T	13	Jamestown founded	1607 Acts 3: 11—26	4.41	7.12	3.44
W	14	Gabriel Fahrenheit	1567 Acts 7: 51—60	4.40	7.13	rises
T	15	Kaspar Olevianus †	1587 Matth. 28: 11—20	4.39	7.14	8.09
F	16	Vitringa	1659 2 Pet. 3: 1—12	4.38	7.15	8.59
S	17	Joachim of Floris †	1201 Matth. 25: 1—13	4.37	7.16	9.48

20 Cantate Sunday John 16: 5-15; James 1: 17-21

S	18	American Baptist Miss. Soc.	1814 Luke 12: 36—40	4.36	7.17	10.29
M	19	India Mission assumed	1884 John 21: 15—19	4.35	7.18	11.08
T	20	John Eliot †	1690 John 21: 19—25	4.34	7.19	11.41
W	21	Elizabeth Fry	1780 Ps. 38: 16—22	4.33	7.20	morn
T	22	Nathaniel Hawthorne †	1864 John 12: 23—26	4.32	7.21	.11
F	23	Girolamo Savonarola †	1498 1 Cor. 14: 1—5	4.31	7.22	.39
S	24	John G. Paton	1824 1 Tim. 6: 11—16	4.31	7.23	1.08

21 Rogate Sunday John 16: 25-30; James 1: 22-27

S	25	Augustine of Canterbury †	632 Heb. 12: 14—24	4.30	7.24	1.38
M	26	Bede †	735 Luke 24: 50—53	4.29	7.25	2.12
T	27	Dante Aleghieri	1265 Matth. 28: 16—20	4.29	7.26	2.49
W	28	John Calvin †	1564 Acts 2: 3—14	4.28	7.27	3.35
T	29	Ascension Day	Acts 2: 20—26	4.27	7.28	sets
F	30	Memorial Day	Isa. 43: 9—12	4.27	7.28	8.55
S	31	Josef Haydn †	1809 Heb. 12: 1—6	4.26	7.29	9.47

MOON'S PHASES

First Quarter, 6th, 5.34 P. M. Last Quarter, 22nd, 4.04 P. M.
Full Moon, 14th, 7.01 P. M. New Moon, 29th, 7.12 A. M.

Fair are the meadows, fairer still the woodlands,
 Robed in the glorious garb of spring;
 Jesus is fairer, Jesus is purer,
 Who makes the woeful heart to sing.

Days		June 1919		Sun	Sun	Moon	
Week	Month	MEMORABLE DAYS		Bible Readings		rises and sets	
				H. M.	H. M.	H. M.	
22	Exaudi Sunday	John 15: 26-16: 4; 1 Peter 4: 8-11					
S	1	J. F. Oberlin †	1826	1 Thess. 2: 10—20	4.25	7.30	10.30
M	2	Robert Browne †	1631	Acts 2: 1—13	4.25	7.30	11.06
T	3	Frances Havergal †	1879	Acts 1: 1—11	4.25	7.31	11.37
W	4	First Bible printed in Am.	1743	Acts 8: 14—24	4.24	7.32	morn
T	5	Boniface †	755	John 16: 1—15	4.24	7.32	.03
F	6	First Y. M. C. A. established	1844	1 Cor. 12: 1—13	4.24	7.33	.29
S	7	Paul Gerhardt †	1676	1 Cor. 12: 12—31	4.23	7.33	.54
23	Pentecost Sunday	John 14: 23-31; Acts 2: 1-13					
S	8	Pentecost Monday		Acts 2: 38—47	4.23	7.34	1.20
M	9	William Carey †	1834	John 12: 1—8	4.23	7.35	1.48
T	10	New Amsterdam founded	1614	Matth. 26: 17—30	4.23	7.36	2.19
W	11	Roger Bacon †	1294	Matth. 26: 47—56	4.22	7.36	2.54
T	12	William Cullen Bryant †	1878	Matth. 26: 69-27: 10	4.22	7.37	3.34
F	13	Luther marries	1525	Matth. 27: 11—23	4.22	7.37	rises
S	14	Flag Day	(1777)	Matth. 27: 27—53	4.22	7.38	8.31
24	Trinity Sunday	John 3: 1-15; Rom. 11: 33-36					
S	15	Magna Charta	1215	Matth. 28: 1—10	4.22	7.38	9.09
M	16	Unitas Fratrum	1722	Gen. 12: 1—9	4.22	7.38	9.44
T	17	Bunker Hill	1775	Heb. 11: 8—16	4.22	7.39	10.15
W	18	Albert Knapp †	1864	Gen. 11: 1—9	4.22	7.39	10.42
T	19	Chas. Hodge †	1878	Josh. 24: 14—25	4.22	7.39	11.11
F	20	Basel Mission Institute	1820	Isa. 6: 1—8	4.23	7.40	11.40
S	21	J. G. Hamann †	1788	Jer. 1: 1—10	4.23	7.40	morn
25	First Sunday after Trinity	Luke 16: 19-31; 1 John 4: 16-21					
S	22	Lieut. Adolph. Greely found	1884	Matth. 10: 1—15	4.23	7.40	.12
M	23	Elmhurst College dedicated	1873	Gen. 15	4.23	7.40	.44
T	24	John Cabot disc. Labrador	1497	Gen. 16	4.23	7.40	1.25
W	25	Augustana presented	1530	Gen. 17: 1—8	4.24	7.41	2.24
T	26	Julian Apostate †	363	Gen. 17: 15—21	4.24	7.41	3.09
F	27	Joseph Smith (Nauvoo) †	1844	Gen. 18: 1—15	4.24	7.41	4.13
S	28	Irenaeus †	202	Heb. 9: 11—22	4.25	7.40	sets
26	2nd Sunday after Trinity	Luke 14: 16-24; 1 John 3: 13-18					
S	29	American Board C. F. M.	1810	Eph. 2: 11—22	4.25	7.40	9.00
M	30	Raymond Lully †	1315	Gen. 18: 16—33	4.26	7.40	9.34

MOON'S PHASES

First Quarter, 5th, 6.22 A. M. Last Quarter, 20th, 11.33 P. M.
 Full Moon, 13th, 10.28 A. M. New Moon, 27th, 2.53 P. M.

Send forth Thy heralds, Lord, to call
 The thoughtless young, the hardened old,
 The erring, fallen, weak, till all
 Be gathered to Thy peaceful fold.

Week	Days Month	July 1919		Sun	Sun	Moon rises and sets H. M.
		MEMORABLE DAYS	Bible Readings	rises H. M.	sets H. M.	
T	1	First World's S. S. Conv.	1889 2 Sam. 7: 18—29	4.26	7.40	10.04
W	2	Emmaus Asylum opened	1893 Ps. 25: 1—11	4.26	7.40	10.30
T	3	Hans Egede lands in Greenl.	1721 Ps. 141	4.27	7.40	10.58
F	4	<i>Independence Day</i>	1776 John 17: 11—26	4.28	7.40	11.23
S	5	Sir John Oldcastle	1360 Jas. 5: 12—20	4.29	7.39	11.50

27 Third Sunday after Trinity Luke 15: 1-10; 1 Pet. 5: 6-11

S	6	Johann Hus †	1415 Ps. 38	4.29	7.39	morn
M	7	Hawaii annexed	1899 Gen. 19	4.30	7.39	.19
T	8	Kilian †	689 Gen. 18: 16—33	4.30	7.38	.53
W	9	Braddock defeated	1755 Isa. 5: 8—24	4.31	7.38	1.31
T	10	William of Orange †	1584 1 Kings 20: 13—21	4.32	7.38	2.16
F	11	Burn. of widows proh., India	1832 Dan. 5: 1—9, 25—28	4.33	7.37	3.16
S	12	Charles Kingsley	1819 Gen. 9: 18—27	4.33	7.37	rises

28 Fourth Sunday after Trinity Luke 6: 36-42; Rom. 8: 18-23

S	13	Treaty of Berlin	1878 1 Pet. 4: 1—11	4.34	7.36	7.46
M	14	Storming of the Bastile	1789 Gen. 22	4.35	7.36	8.19
T	15	Jerusalem taken	1099 Rom. 4: 13—25	4.36	7.35	8.48
W	16	Anna Askew †	1546 Matth. 15: 21—28	4.37	7.34	9.17
T	17	Chr. F. Schwartz in India	1750 Heb. 11: 32—40	4.37	7.34	9.45
F	18	Infallibility of pope	1870 Phil. 3: 1—16	4.38	7.33	10.15
S	19	Missionaries Tanner and Jost	1885 Jas. 1: 1—12	4.39	7.33	10.46

29 Fifth Sunday after Trinity Luke 5: 1-11; 1 Pet. 3: 8-15

S	20	Armada defeated	1588 Rom. 8: 31—39	4.40	7.32	11.23
M	21	Friedrich Froebel †	1852 Gen. 24: 1—11	4.41	7.31	morn
T	22	Battle of Tours	732 Gen. 24: 12—28	4.42	7.30	.07
W	23	Methodist Society founded	1740 Gen. 24: 29—51	4.43	7.30	.58
T	24	Thos. à Kempis †	1471 Gen. 24: 52—67	4.44	7.29	1.56
F	25	Prof. A. Irion †	1870 Ruth 1: 1—22	4.45	7.28	3.02
S	26	Robert Fulton	1765 Ruth 2: 1—16	4.46	7.27	4.09

30 Sixth Sunday after Trinity Matth. 5: 20-26; Rom. 6: 3-11

S	27	Atlantic Cable laid	1866 Ruth 3: 9—15	4.47	7.26	sets
M	28	Fourteenth Amendment	1868 Gen. 12: 1—9	4.48	7.25	8.03
T	29	William Wilberforce †	1833 Gen. 13: 1—12	4.49	7.24	8.31
W	30	William Penn †	1718 Gen. 15: 5—18	4.50	7.24	8.59
T	31	Ignatius of Loyola †	1556 Gen 19: 12—29	4.51	7.23	9.25

MOON'S PHASES

First Quarter, 4th, 9.17 P. M. Last Quarter, 20th, 5.03 A. M.
 Full Moon, 13th, .02 A. M. New Moon, 26th, 11.21 P. M.

He doeth well, who doeth good
To those of his own brotherhood;
He doeth better who doth bless
The stranger in his wretchedness;
Yet best, O best of all, doth he
Who helps a fallen enemy.

Days Week	Month	August 1919		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
F	1	Robert Morrison †	1834 Gen. 22: 1—13	4.52	7.20	9.51
S	2	Martyrs under Nero	64 Gen. 24: 50—67	4.53	7.18	10.21
31 Seventh Sunday after Trinity Mark 8: 1-9; Rom. 6: 19-23						
S	3	Victoria Nyanza discovered	1858 Rom. 4: 12—25	4.54	7.17	10.53
M	4	Hans Andersen †	1875 Gen. 25: 27—34	4.55	7.16	11.29
T	5	Gen. Philip Sheridan †	1888 Gen. 26: 1—11	4.56	7.15	morn
W	6	Ben Johnson †	1637 Gen. 26: 12—17	4.57	7.14	.11
T	7	Henry IV. †	1106 Gen. 26: 18—25	4.58	7.12	.59
F	8	Norwegian Mission Society	1842 Gen. 26: 26—33	4.59	7.11	1.53
S	9	Robert Moffatt †	1883 Isa. 42: 1—8	5.01	7.10	2.50
32 Eighth Sunday after Trinity Matth. 7: 15-23; Rom. 8: 12-17						
S	10	Jerusalem destroyed	70 Acts 3: 19—26	5.02	7.08	3.55
M	11	Japan abolishes paganism	1884 Gen. 27: 1—20	5.03	7.07	rises
T	12	James Russell Lowell †	1891 Gen. 27: 22—34	5.04	7.06	7.20
W	13	Jeremiah Taylor †	1657 Gen. 27: 35—46	5.05	7.04	7.50
T	14	New Cologne Cathedral	1880 Gen. 27: 41—46	5.06	7.03	8.19
F	15	Eusebius †	303 1 John 3: 10—18	5.07	7.01	8.51
S	16	Leipsic Mission Society	1819 Heb. 12: 14—17	5.08	7.00	9.27
33 Ninth Sunday after Trinity Luke 16: 1-9; 1 Cor. 10: 6-13						
S	17	Frederick the Great †	1786 Rom. 13	5.10	6.58	10.08
M	18	Ole Bull †	1880 Gen. 28: 1—10	5.11	6.57	10.56
T	19	Evangelical Alliance	1846 Gen. 28: 10—22	5.12	6.55	11.50
W	20	Rev. Joseph Rieger †	1869 Gen. 29: 1—14	5.13	6.54	morn
T	21	Moravian Missions begun	1732 Gal. 6: 1—10	5.14	6.52	.50
F	22	Santa Fe taken	1846 Ps. 27	5.15	6.51	1.56
S	23	Increase Mather †	1723 Ps. 121	5.16	6.49	3.03
34 Tenth Sunday after Trinity Luke 19: 41-48; 1 Cor. 12: 1-11						
S	24	St. Bartholomew Massacre	1572 Ps. 37: 3—11	5.17	6.48	4.12
M	25	Council of Nicea	325 Gen. 31: 1—16	5.18	6.46	5.19
T	26	First Luth. Conf. in Am.	1748 Gen. 31: 17—21	5.19	6.44	sets
W	27	Hugo Grotius †	1645 Gen. 31: 22—35	5.20	6.43	7.26
T	28	St. Augustine †	430 Gen. 31: 36—43	5.21	6.41	7.53
F	29	Ulrich v. Hutten †	1523 Ps. 23	5.22	6.39	8.21
S	30	Mel. College taken over	1871 Ps. 91	5.23	6.38	8.52
35 11th Sunday after Trinity Luke 18: 9-14; 1 Cor. 15: 1-10						
S	31	John Bunyan †	1688 Gen. 31: 44—55	5.23	6.36	9.26

MOON'S PHASES

First Quarter, 3rd, 2.11 P. M. Last Quarter, 18th, 9.56 A. M.
Full Moon, 11th, 11.40 A. M. New Moon, 25th, 9.37 A. M.

Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still;
Toil on, faint not, keep watch and pray;
Be wise the erring soul to win;
Go forth unto the world's highway,
Compel the wanderer to come in.

Week	Days	Month	September 1919		Sun rises	Sun sets	Moon rises and sets
			MEMORABLE DAYS	Bible Readings			
M	1		Labor Day	Gen. 33: 1—15	5.24	6.35	10.06
T	2		Lufft, printer 1st Ger. Bible	Gen. 32: 1—13	5.26	6.33	10.51
W	3		Oliver Cromwell † 1658	Gen. 32: 22—32	5.27	6.31	11.43
T	4		First steamboat on Hudson 1807	Jas. 5: 7—20	5.28	6.29	morn
F	5		Continental Cong., Phila. 1774	Rom. 12: 10—21	5.29	6.28	.37
S	6		Matthias Waibel † 1525	Acts 16: 25—35	5.30	6.26	1.39

36 Twelfth Sunday after Trinity - Mark 7: 31-37; 2 Cor. 3: 4-9

S	7		Hannah More † 1833	Gen. 35: 9—15	5.31	6.24	2.42
M	8		Barmen Mission Society 1818	Gen. 37: 23—36	5.32	6.22	3.50
T	9		Giovanni Pasquali † 1560	Gen. 37: 1—14	5.33	6.21	4.59
W	10		Perry defeats the British 1813	Gen. 39: 1—9	5.34	6.19	rises
T	11		Battle of the Brandywine 1777	Ps. 102: 13—22	5.35	6.17	6.52
F	12		Francis Guizot † 1874	Rom. 5: 1—11	5.36	6.15	7.28
S	13		Bat. on Plains of Abraham 1759	Dan. 6: 7—23	5.37	6.14	8.06

37 13th Sunday after Trinity Luke 10: 23-37; Gal. 3: 15-24

S	14		James Fenimore Cooper † 1851	Prov. 4: 10—19	5.38	6.12	8.54
M	15		Ev. Mission Society, Basel 1815	Gen. 40: 9—23	5.39	6.11	9.46
T	16		Mt. Cenis Tunnel 1871	Gen. 40: 1—8	5.40	6.08	10.45
W	17		Boston founded 1630	Dan. 2: 37—47	5.41	6.07	11.49
T	18		Fugitive Slave Bill 1850	Jer. 23: 25—32	5.43	6.05	morn
F	19		Dr. Thomas J. Barnardo † 1905	Matth. 2: 13—23	5.44	6.03	.55
S	20		Temp. sov. of Pope ends 1870	1 Kings 3: 4—15	5.45	6.01	2.01

38 14th Sunday after Trinity Luke 17: 11-19; Gal. 5: 16-24

S	21		Sir Walter Scott † 1832	Acts 10: 9—23	5.46	6.00	3.08
M	22		London Mission Society 1795	Gen. 41: 25—40	5.47	5.58	4.12
T	23		Rhenish Mission Society 1828	Gen. 41: 14—31	5.48	5.56	5.15
W	24		Evangelical Day, Chicago 1893	Gen. 41: 46—57	5.49	5.54	sets
T	25		Balboa discovered Pacific 1513	Ps. 105: 17—22	5.50	5.53	6.24
F	26		Peace of Augsburg 1555	Deut. 33: 13—17	5.51	5.51	6.52
S	27		Evangelical Union 1817	Eph. 1: 15—23	5.52	5.49	7.25

39 15th Sunday after Trinity Matth. 6: 24-34; Gal. 5: 25-6: 10

S	28		Ger. Prot. Orph. Home, St. L. 1858	Ps. 72: 8—20	5.53	5.47	8.04
M	29		"Ger. Ev. Syn. of N. A." adop. 1877	Gen. 42: 3—17	5.54	5.46	8.47
T	30		George Whitfield † 1770	Gen. 42: 18—25	5.56	5.44	9.35

MOON'S PHASES

First Quarter, 2nd, 8.22 A. M. Last Quarter, 16th, 3.32 P. M.
Full Moon, 9th, 9.54 P. M. New Moon, 23rd, 10.34 P. M.

Go forward, Christian Soldier,
Beneath His banner true;
The Lord himself, thy Leader,
Shall all thy foes subdue.

Week	Days	October 1919		Sun rises	Sun sets	Moon rises and sets
	Month	MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
W	1	Marburg Conference	1529 Gen. 42: 26—38	5.57	5.42	10.27
T	2	Johann Gutenberg †	1468 Gen. 43: 1—15	5.58	5.40	11.25
F	3	George Bancroft	1800 Ps. 99	5.59	5.39	morn
S	4	Theodor Fliedner †	1864 Ps. 32	6.00	5.37	.25
40 Sixteenth Sunday after Trinity Luke 7: 11-17; Eph. 3: 13-21						
S	5	Liberia a Republic	1847 Dan. 9: 1—10	6.01	5.35	1.31
M	6	Franz Daniel Pastorius arr.	1683 Gen. 43: 18, 19, 23	6.02	5.33	2.37
T	7	Henry M. Muehlenberg †	1787 Gen. 43: 1—14	6.03	5.32	3.46
W	8	Rembrandt van Rijn	1669 Prov. 9: 1—10	6.04	5.30	4.58
T	9	David Brainerd †	1747 Luke 14: 16—24	6.06	5.28	rises
F	10	Schwabach Conference	1529 Isa. 55	6.07	5.27	6.02
S	11	Ulric Zwingli †	1531 Ps. 45: 6—17	6.08	5.25	6.48
41 17th Sunday after Trinity Luke 14: 1-11; Eph. 4: 1-6						
S	12	America discovered	1492 Rev. 19: 1—9	6.09	5.23	7.39
M	13	Kaiserswerth Deac. Home	1836 Gen. 44: 1—13	6.10	5.22	8.39
T	14	Battle of Hastings	1066 Gen. 44: 14—23	6.11	5.20	9.42
W	15	Ger. Ev. Ch. Ass'n. of West	1840 Gen. 44: 24—34	6.13	5.19	10.48
T	16	John Brown, Harper's Ferry	1859 Gen. 45: 1—15	6.14	5.17	11.54
F	17	Andreas Osiander †	1552 Gen. 45: 16—28	6.15	5.15	morn
S	18	Edict of Nantes revoked	1685 Ps. 133	6.16	5.14	1.00
42 18th Sunday after Trinity Matth. 22: 34-46; 1 Cor. 1: 4-9						
S	19	Surrender at Yorktown	1781 John 3: 11—24	6.17	5.13	2.05
M	20	Philip Schaff †	1893 Gen. 46: 1—26	6.18	5.11	3.07
T	21	Battle of Trafalgar	1805 Gen. 46: 28—34	6.20	5.09	4.08
W	22	Karl Martell †	741 Eph. 6: 1—9	6.21	5.08	5.10
T	23	William Penn lands in Am.	1682 Luke 15: 11—24	6.22	5.06	6.11
F	24	Rev. Oscar Lohr to India	1867 Gen. 47: 1—12	6.23	5.05	sets
S	25	Karl F. W. Walther	1811 Isa. 54: 7—14	6.24	5.03	6.03
43 19th Sunday after Trinity Matth. 9: 1-8; Eph. 4: 22-28						
S	26	Barmen Mission Institute	1832 Ps. 36: 5—10	6.26	5.02	6.44
M	27	Michael Servetus burned	1553 Gen. 48: 1—12	6.27	5.01	7.30
T	28	Eden Theol. Sem. dedicated	1883 Gen. 48: 13—22	6.28	4.59	8.20
W	29	Alfred the Great †	900 Gen. 49: 1—28	6.29	4.57	9.14
T	30	Hiram Bingham	1789 Gen. 50: 1—14	6.31	4.56	10.14
F	31	Luther's ninety-five Theses	1517 Gen. 50: 15—26	6.32	4.55	11.15

MOON'S PHASES

First Quarter, 2nd, 2.37 A. M. Last Quarter, 15th, 11.05 P. M.
Full Moon, 9th, 7.39 A. M. New Moon, 23rd, 2.40 P. M.
First Quarter, 31st, 6.43 P. M.

Beyond these chilling winds and gloomy skies
 Are fields forever vernal,
 A land where beauty never dies,
 A Fatherland eternal.

Week	Days Month	November 1919		Sun rises	Sun sets	Moon rises and sets
		MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
S	1	First M. E. General Conf. 1792	Eccl. 12: 1-8	6.33	4.54	morn
Reformation Day Offering for Eden Theological Seminary						
44		20th Sunday after Trinity	Matth. 22: 1-14; Eph. 5: 15-21			
S	2	Jenny Lind † 1887	Ps. 39: 4-13	6.34	4.53	.19
M	3	Stanley finds Livingstone 1871	Gen. 27: 33-28: 22	6.36	4.51	1.26
T	4	Mendelssohn-Bartholdy † 1847	Gen. 37: 23-36	6.37	4.50	2.33
W	5	Ludwig Harms † 1865	Gen. 40: 9-23	6.38	4.49	3.44
T	6	Gustavus Adolphus † 1632	Gen. 42: 3-17	6.39	4.48	4.57
F	7	Willibrord † 739	Gen. 43: 18-44: 17	6.41	4.47	6.12
S	8	John Milton † 1674	Gen. 45: 1-15	6.42	4.45	rises
45		21st Sunday after Trinity	John 4: 46-54; Eph. 6: 10-17			
S	9	Emil Frommel † 1896	Gen. 47: 1-12	6.43	4.44	6.24
M	10	Count v. d. R. Volmarstein † 1878	Job 1: 1-6	6.44	4.43	7.28
T	11	Joh. Friedrich v. Schiller 1759	Job 1: 6-12	6.46	4.42	8.36
W	12	Theodore Passavant † 1864	Job 1: 13-22	6.47	4.41	9.44
T	13	Stephen Gardiner † 1555	Job 2	6.48	4.40	10.52
F	14	Jean Paul † 1825	Job 3	6.49	4.39	11.56
S	15	Johann Kepler † 1630	Job 4	6.51	4.39	morn
46		22nd Sunday after Trinity	Matth. 18: 23-35; Phil. 1: 3-11			
S	16	Suez Canal opened 1869	Job 7	6.52	4.38	1.01
M	17	David Zeisberger † 1808	Job 42: 1-6	6.53	4.37	2.01
T	18	Ludwig Hofacker 1828	Job 42: 7-9	6.54	4.36	3.03
W	19	Johann M. Boltzius † 1765	Job 42: 10-17	6.56	4.35	4.04
T	20	John Williams † 1839	Ps. 92	6.57	4.34	5.03
F	21	Voltaire (Jean M. Arouet) 1694	Ps. 47	6.58	4.34	6.03
S	22	Cecilia 232	Col. 2: 1-7	6.59	4.33	6.58
Memorial Sunday Offering for Ministerial Relief						
47		23rd Sunday after Trinity	Matth. 22: 15-22; Phil. 3: 17-21			
S	23	Clement of Rome † 101	1 Pet. 1: 13-23	7.00	4.32	sets
M	24	John Knox † 1572	Luke 1: 5-12	7.02	4.32	6.16
T	25	Isaac Watts † 1748	Luke 1: 13-17	7.03	4.31	7.10
W	26	Wm. Cowper 1731	Luke 1: 18-25	7.04	4.31	8.06
T	27	Thanksgiving Day	Ps. 119: 73-80	7.06	4.30	9.06
F	28	Washington Irving † 1859	Ps. 119: 129-136	7.07	4.30	10.09
S	29	Horace Greeley † 1870	Rom. 10: 11-17	7.07	4.30	11.12
48		First Sunday in Advent	Matth. 21: 1-9; Rom. 13: 11-14			
S	30	Mark Twain (Sam. Clemens) 1835	Rom. 4: 1-13	7.08	4.29	morn

MOON'S PHASES

Full Moon, 7th, 5.35 P. M. New Moon, 22nd, 9.20 A. M.
 Last Quarter, 14th, 9.40 A. M. First Quarter, 30th, 10.47 A. M.

O Holy Child of Bethlehem, descend to us, we pray,
 Cast out our sin and enter in, be born in us alway;
 We hear the Christmas angels the great glad tidings tell;
 O come to us, abide with us, our Lord, Immanuel!

Week	Days	December 1919		Sun rises	Sun sets	Moon rises and sets
	Month	MEMORABLE DAYS	Bible Readings	H. M.	H. M.	H. M.
M	1	Abraham a Santa Clara † 1709	Luke 1: 26—38	7.10	4.29	.16
T	2	New Testament in Japanese 1879	Luke 1: 39—56	7.11	4.29	1.23
W	3	Countess Schwarzb. Rudolst. 1706	Jer. 23: 1—6	7.12	4.28	2.33
T	4	Westminster Standards 1646	Isa. 9: 6—21	7.13	4.28	3.44
F	5	Wolfgang A. Mozart † 1791	Isa. 7: 13—25	7.14	4.28	4.58
S	6	First Convert in Australia 1863	Matth. 1: 20—25	7.15	4.28	6.11

49 Second Sunday in Advent Luke 21: 25-36; Rom. 15: 4-13

S	7	Konstantin Tischendorf † 1874	Isa. 32: 1—8	7.16	4.28	rises
M	8	Vatican Council 1869	Luke 1: 57—66	7.17	4.28	6.13
T	9	Sir Anthony Van Dyck † 1641	Luke 1: 67—80	7.17	4.28	7.24
W	10	Treaty of Paris 1898	John 1: 15—23	7.18	4.28	8.35
T	11	Max Schenkendorf † 1817	Luke 3: 1—18	7.19	4.28	9.44
F	12	Albrecht von Haller † 1777	Mark 1: 1—11	7.20	4.28	10.51
S	13	Phillips Brooks 1835	Matth. 14: 1—7	7.21	4.28	11.53

50 Third Sunday in Advent Matth. 11: 2-10; 1 Cor. 4: 1-5

S	14	First Wireless across Atl. 1901	Mark 6: 21—29	7.22	4.28	morn
M	15	Isaak Walton † 1683	Luke 2: 1—20	7.22	4.29	.55
T	16	Boston Tea Party 1773	John 1: 9—14	7.23	4.29	1.55
W	17	John Greenleaf Whittier 1807	Isa. 11: 1—10	7.24	4.29	2.57
T	18	Thirteenth Amendment 1865	Isa. 9: 1—7	7.24	4.29	3.55
F	19	Bayard Taylor † 1878	Ps. 72	7.25	4.30	4.51
S	20	Catharine Luther † 1552	Luke 19: 1—10	7.26	4.30	5.48

51 Fourth Sunday in Advent John 1: 19-28; Phil. 4: 4-7

S	21	Pilgrims land 1620	Rom. 1: 8—17	7.26	4.31	6.37
M	22	Dwight L. Moody † 1899	Luke 2: 21—24	7.26	4.31	sets
T	23	Cotton Mather † 1652	Luke 2: 25—35	7.27	4.32	6.00
W	24	Christmas Eve	Luke 2: 40—52	7.27	4.32	6.59
T	25	Christmas Day	Mark 1: 8—12	7.28	4.33	8.00
F	26	Second Christmas Day	Luke 4: 1—13	7.28	4.33	9.03
S	27	David Nitschmann 1696	Luke 5: 4—11	7.28	4.34	10.10

52 Sunday after Christmas Luke 2: 33-40; Gal. 4: 1-7

S	28	Lord Macaulay † 1858	Luke 6: 12—36	7.29	4.35	11.11
M	29	William Ewart Gladstone 1809	Luke 7: 2—10	7.29	4.36	morn
T	30	New Mexico purchased 1853	Gen. 1: 1—2: 3	7.29	4.37	.17
W	31	New Year's Eve	Isa. 40: 18—27	7.30	4.37	1.26

MOON'S PHASES

Full Moon, 7th, 4.04 A. M. New Moon, 22nd, 4.55 A. M.
 Last Quarter, 14th, .02 A. M. First Quarter, 29th, 11.25 P. M.

A CONFESSION OF FAITH

WE BELIEVE IN THE PEOPLE

We believe in the people because God made them. Man is God's masterpiece, the crowning work of creation, and God believed in him sufficiently to give him dominion over all the earth. God believed in man because He had created him in His own image: He had given him a personality, free will, reason and an immortal soul. And even tho the image of God was corrupted, the knowledge of God dimmed, and the communion with God disturbed, God still believed in him, believed in him enough to prepare for him and offer him a way of salvation and to work it out patiently and perfectly thru thousands of years. And in spite of human faithlessness and disobedience God still believed in man so firmly and loved him so intensely that in the fulness of time He spared not His only begotten Son, that thru Him mankind in turn might again learn to believe in God and help Him realize the divine plan of the ages for all the world.

That God made them and loved them seems to us abundant reason for believing in the people. And because we believe in the people we believe in their rights. We believe that all men are brethren and are entitled to equal opportunities for the growth and development of soul, mind and body, and that all discriminations, privileges and advantages of birth, class, wealth, rank or sex are opposed to the will of God. We believe in the fundamental right of the people to govern themselves, in a government of the people, by the people and for the people, and that governments can derive their just powers only from the consent of the governed. We believe in the United States of America, because of their just and free institutions, and because of the material, intellectual and spiritual progress which people of all nations and races beneath the sun have made under them. We believe in the American people, not because they are saints, for they are not, and like the Church of Jesus Christ they have frequently erred and been corrupted. We believe in them because their great and lofty ideals, religious, social and political, will make them, in God's own time, His choicest instrument for working out His glorious purposes for all the world.

WE BELIEVE IN THE CHURCH

We believe in the Christian Church, the assembly or entire body of those believing in Jesus Christ, because we believe in Jesus Christ, the Son of God and the Lord and Saviour of men, who is the Founder and Head of the Church, which is His body. We believe in the Christian Church because it is a catholic or universal Church, into which every sinner of all nations and times can be admitted, and where every one finds what he needs. The Christian Church cannot belong to any nation or race. Among those who have put on Christ there can be neither Jew nor Greek, neither American, Englishman or German; neither Latin, Turk or Slav; neither Negro, Indian or Mongolian: they are all one in Christ Jesus.

We believe in the Christian Church because it possesses in the Word of God and the Holy Sacraments the means of grace thru which the Spirit of God offers salvation to all mankind. We believe that the greatest mistake Christendom has made, and the greatest weakness of Christianity today, is that Christians have separated along national and racial lines. All thru two thousand years of Church history races and nations have sought to modify Christianity by their own tastes and temperament, instead of letting Christianity regenerate and reconstruct the national taste or temperament. As a result no national Church has been able to regenerate and reconstruct her own people, to say nothing of being a witness for Jesus Christ to the uttermost part of the earth. We believe that what the nations of the world need in the new era that is being born out of the travail of the world war is not a new international Christianity, but a new emphasis upon the pure and primitive supra-national character of the Christian religion.

We believe in the Evangelical Church because it is determined to know nothing save Jesus Christ, and Him crucified. It puts the Word of the Cross in all its purity and power absolutely above any and every human interpretation and aims at the unity of the Spirit in the bond of peace among all Christians. The measure of spiritual freedom, truth and power thus secured is a vital contribution to the growth of the kingdom of God in America, the melting-pot of the nations, and to its meaning for the world.

WE BELIEVE IN THE KINGDOM OF GOD

We believe in the kingdom of God because it represents the spirit of Jesus Christ at work in all the affairs and relationships of men. Christ Jesus was made unto us wisdom from God, and righteousness and sanctification, and redemption, not of individuals alone, but of families, neighborhoods, communities and nations as well. In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

We believe in the kingdom of God because of what it has already done for mankind. Whether men gave it a chance or no it has persistently and triumphantly preached good tidings to the poor, proclaimed release to the captives, given sight to the blind, set at liberty them that were bruised, and proclaimed the acceptable year of the Lord. Those who know it best and work hardest for its coming are absolutely sure that it must and will win in the end. The kingdoms of the world must and will become the kingdom of our Lord, and His Christ, and He shall reign forever and ever.

We believe that even the terrible world war will help to speed the coming of the Kingdom. Dimly we discern new possibilities amid the ruins that strew the battlefields. Some of the larger things that are coming are foreshadowed in President Wilson's Independence Day address others are outlined in the program of the British Labor Party; still others, and perhaps the largest and most hopeful of all, will be evident only after the smoke of battle has cleared away. America can win the war only to the extent that she sides with the kingdom of God. The highest patriotism is that which would keep its native land true to the sacred and eternal ideals of the Kingdom. What shall America be profited if she gain the whole world and forfeit her life?

Denominational.

PASTOR JOHN BALTZER, D. D., PRESIDENT-GENERAL

"Jehovah looketh from heaven; He beholdeth all the sons of men; from the place of His habitation He looketh forth upon all the inhabitants of the earth." We do not share this exalted viewpoint of our God. Upon ladders of their own construction, the rungs of which have been very carefully and skillfully glued together, some of the leaders of our day seek to climb high enough to behold all the sons of men and look forth upon all the inhabitants of the earth. But none has climbed high enough; none has the necessary vision to view in its entirety the whole vast field of the doings of men. If humility and modesty is not altogether dead all must admit: "But now I know in part."

To us it would seem as tho, in view of the darkness which has settled over the civilized world, a darkness in which the powers of evil, falsehood, treachery, slander and deceit of every kind are intensely active, a clear understanding of any of the questions of the day is utterly impossible. This is the hour in which the powers of darkness rule the world as never before. To know clearly what is true and to gain acceptance for that which has been honestly recognized as such is almost impossible under present conditions. Calmly the Lord beholds the doing of men. None knoweth His mind; none may give Him counsel or aid.

The events now transpiring are too great for enumeration. All creation is passing thru a period of struggle, of storm and stress, which, like a blood-red veil colors all the happenings of the past year. The evil-bearing, whirling waves of this terrible world catastrophe are continually rolling farther and farther onward and are crowding everything else into the background. Our denominational ship has not remained untouched by the unrest and disturbance of the day. Only a few District conferences have been held, and the gatherings of the brethren were pervaded by a spirit of anxious expectation. The denominational activities have, thanks be to God, gone forward quietly. Some churches have, it is true, experienced disturbances as regards the language in which their services are conducted, and never before has the language question been as prominent, or has such progress in favor of the language of the country been made, as was the case during the past twelve months.

The most energetic activity has prevailed in ministering to the needs of the young men called to the service of the country. Contributions for this purpose have come in generously. In every congregation one or more agents have been busily at work awakening and maintaining interest in this most important cause. The young men themselves, the letters they are writing, and the concern of their relatives have kept the thought of "our boys" uppermost in the interest of the churches. Perhaps never before have so many prayers been offered in church and at home for the young men from our churches, and therefore those of the entire Synod, than during the past year or more. And this, we are sure, will bear its own blessed results. Let us see to it that this earnestness is not merely due to personal considerations, but also to the consciousness of a common task and destiny which is bringing the hearts of men together. In constantly increasing volume, without interval or intermission, silent prayers and lamentations are ascending to the throne of the Most High.

Many of the leaders of the day refuse to see this vast new sacred field of human activity. Our Lord, however, who did not overlook the needs of the widow of Zarephath, will also hear these prayers of His children.

"Give to the winds thy fears,
 Hope, and be undismayed;
 God hears thy sighs and counts thy tears;
 God shall lift up thy head;
 Thru waves and clouds and storms,
 He gently clears thy way;
 Wait thou His time, so shall this night
 Soon end in joyous day."

God does surely behold the doings of men, even of those who are small in His sight tho very great in their own estimation. He suffers them to carry on until His time has come. Blessed are they who abide with Him, the only eternal, all-wise, unchangeable God. They who endure until the end will be saved.

Denominational Statistics

According to the official reports for 1917 the 1,081 Evangelical pastors are serving 1,345 churches, of which 1,009 are affiliated with the Synod. The value of church property is given as \$18,281,413.94.

The individual membership of the Synod is given as 364,565 souls; the number of communicants as 260,045; 9,644 couples were married; 18,774 baptisms were reported, and 13,276 confirmands. The number of Sunday school scholars is 136,410, with 14,480 teachers and officers. Thirty parochial school teachers and 110 pastors instructed 3,349 pupils on week days; 47 teachers and 217 pastors taught 8,876 pupils during the summer months; 36 teachers and 153 pastors taught 4,676 pupils on Saturdays.

The following societies are reported: 247 Men's Societies (including Brotherhoods) with a membership of 13,323; 1,082 Ladies' Aid Societies with a membership of 62,785; 795 Young People's Societies reporting a membership of 30,287; 91 mission societies with 4,369 members. Besides these there are 409 Sunday school societies with a membership of 8,718.

The sum of \$1,353,838.50 was spent for the support and the current expenses of the churches; \$554,828.25 for new buildings, repairs and improvements, and \$208,518.79 for the payment of indebtedness. This makes a total of \$2,291,279.11 spent on the churches themselves.

The following amounts were contributed for denominational and general benevolences: a) for the "obligatory offerings": Reformation Day Offering, \$356,637.78; educational institutions, \$68,783.92; home missions, \$32,353.48; foreign missions, \$34,581.57; ministerial pensions and relief, \$13,462.39; church extension, \$8,441.65; general treasury, \$4,804.59; making a total of \$170,468.59 for these purposes; b) for other denominational benevolences: District treasuries, \$10,735.67; endowment and trust funds, \$3,801.26; tuition, educational institutions, \$3,192.10; charitable institutions, \$62,091.44; War Welfare Commission, \$10,029.96; American Red Cross, \$67,060.80; Y. M. C. A., \$52,485.94 (the last two items give only a small portion of the offerings for this purpose as it is practically impossible to tabulate all the offerings by Evangelical church members for these causes). Other benevolent causes received \$34,575.31, making a total of \$251,305.20 contributed for these purposes. A grand total of \$421,773.79 was thus contributed for all benevolent purposes.

Because of changes made by the last General Conference in the arrangement of the schedules no comparison with past years could be instituted.

"On the Square"---The History of a Convert.

BY JOHN TIMOTHY STONE

"Believe in foreign missions? Of course I don't. In the first place, what right have you, or any other man, to force your particular religious belief on people that are satisfied and have a right to their own?"

I was inclined to get angry and answer with a bit of sarcasm, but I did not. We were old classmates, and I knew him to be sensible and "on the square." I also knew that he was not open to conviction in his present frame of mind, so we spent half an hour in talking of current news and problems. As I started to go, he urged me back into my chair with the remark: "Sit down, you good-natured old visionary. So you think it is useless to talk to me on your pet subject of missions, do you?"

His keen insight had told him the real truth, and he could read me like a book. Before I could answer, he went on:

"You think I am not open to conviction, don't you? Well, old fellow, I hope that isn't true, but at the same time, for the life of me, I cannot see what has got you so interested in the God-forsaken heathen. Aren't there foreigners enough right here in our city who need Christianity, to say nothing of civilization? You church people strike me every year for subscriptions to the charity organization, the playgrounds, the kindergartens, the fresh air work, the public baths, to say nothing of helping a dozen orphan asylums and hospitals, concert and fair tickets thrown in. I am willing to do what I can, but why send a lot of well-educated chaps and helpless women over to China and India?"

"Well, I am not going into that tonight," I replied, reaching for my hat and cane, "but if you want to talk it out some evening, I am your man. Only let me ask you to think about one thing: You are trying to build up a business. You are doing new business each year. You are sending your men all over the East and South, into the West and Northwest, and you told me the other day that you were going to send over to England and to the Continent. You even volunteered that you were thinking seriously of catering to the Eastern trade and establishing agencies in China, Japan and the Philippines. I want to ask you a question: Why not stick to this city and this country with your business? They aren't anxious for your goods over there. *You* are pushing it. They are not. Think the thing over, old man. Good-night."

"Hold on," he said; "you don't realize that I am putting out the best article."

"Yes, I do; but how about our article?"

Soon came this characteristic letter from my old college chum:

"Come around to the house again, old fellow. That last undercut you gave me floored me. I am ready to talk Hong Kong, Bangkok, Af-

rica, Madagascar and New Zealand, all at the same time, and after you get in your innings, I want to talk with you a bit more as to my own business."

* * * * *

The weeks lengthened into months and it was almost a year before we sat down again before his open fireplace. It had been a time of growth. Already he had introduced his goods into England and Germany, and had made arrangements for opening offices in the Far East. He was filled with his subject, and talked an hour before we brought up missions. Finally I said:

"Jack, you are in business to make the thing go. You have told me more than once that you wanted to retire before you were 60, and you intended 'to have a roll.' 'More business means more money,' is your motto.

"Well, old man, I am in business too, but I am in business for another Man, and I am after more business and money to make that business go, and my Master has told me to push it into the whole world. If you will pull down your old Bible, I will show you my orders."

I turned to Matthew 28: 19, 20, and read: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world."

"Now, Jack, you know well enough I am no saint, but I am trying to obey orders and write new business, according to that command. Of course, ambitious and worldly men do not see it in that light. In fact, you know it's always a hard thing 'to see the truths that cross our inclination.'"

Just then we were interrupted by little Jack, aged 5, whose footsteps were followed by the pit-a-pat of his little 2-year-old sister trudging behind. "Night, night, dada," said wee Dorothy, and as he caught up each child for the good-night kiss I thought I had never known a happier home or seen a lovelier fireside. A moment more and a gentle voice called, "Come, children, you are very late tonight," but hearing me, the mother came in quickly and made me feel more at home than ever. "You see, I am nurse tonight, and these little children have been imposing on my good nature to stay up late." As they climbed the stairs baby wanted her last word, and called back, "God bless you, dada," which meant another kiss and another roguish laugh from the older brother as he jumped out at his father from behind the hall door.

"Confound it, Bill" (for this was my familiar name with my old friend), "don't you think it is tough to tackle a proposition like this one we've started on tonight, after such a picture as that we have just had?"

If I had wanted to make a story-book impression I might have answered by drawing another picture of a heathen home, and leaving the comparison, but I was not after a temporary impression. I wanted

Jack to believe in the thing, for I knew that his kind does not jump at conclusions, but that conviction meant conversion, and conversion action and accomplishment.

Well, we had it out. He didn't give me time to open up with my well-planned introduction, but shot off on his own line.

"Bill, I might as well be honest. Take those words of Christ, 'Go ye into all the world and preach the gospel.' I am not in the same class with the men the Master addressed those words to; neither is the world, nor present-day Christianity. Those disciples and apostles of Christ were following a new leader. They had given up everything to him. They had forsaken home and friends, swung away from religious custom and creed, and were carried away with the magnetism of this new Man and His cause. I do not believe that command, 'Go ye into all the world,' holds today, nor with our class. He gave that command to them, and many of them obeyed it, but you can't take the Bible as a whole literally. God sent poor Jonah to Nineveh on a mission, and he finally went. That doesn't mean that you and I are to go to Nineveh. The other night I read about Philip. God sent him down to talk with that African in the desert, but he doesn't send me, or doesn't send you, even if you are a minister."

I was about to break in, but he held the floor.

"You take the Scripture too literally for me, and yet I am not at all in sympathy with this modern craze in searching for the mistakes of Moses rather than his accomplishments. I am grateful that my faith in the Bible as the word of God is unshaken, but I do not hold that we are to make ourselves uncomfortable because we cannot literally carry out its every exact precept and command today. It is true that there are heathen enough here in our own city. Why not pull the weeds out of our own gardens and sow them properly before we start in on the gardens thousands of miles away? Example is a more powerful argument than rhetoric. I do not blame you for your zeal. I suppose you were trained to believe and preach missions when you studied theology, and I do not mind hearing you preach them once in a while. In fact, you usually seem to get warmed up to your best then, but I am honest enough to say I am not with you on the deal. I will help you with your home missionary work, especially civic righteousness."

It is a great privilege for a minister to have a classmate in his parish who is in the thick of the business world, especially a man who will sit down in front of his own open fire and talk things over candidly. I knew my friend was not only honest but liberal. He was, in fact, a Christian gentleman in every accepted definition of the word. He did not belong to the oft-quoted class who, failing to believe in foreign missions, never give anything to home or city missions. It is not true that the man who believes in the one and not in the other, never gives to either. Scores of men whom we all know, are like this man—liberal, kind, considerate, but uninformed and unconvinced.

* * * * *

It was my turn now, and he, open-minded fellow that he really was, awaited my reply. "I know we cannot literalize too exactly, Jack, but whom did Christ come to save, your home and mine, or the homes of the world? What is Christianity, if it is not a big thing? Whoever accomplished anything who did not expect and work for great things? You spoke once of the 'God-forsaken heathen.' Are they God-forsaken or man-forsaken? God has done his part; have we done ours? You believe Christ was and is the Son of God? That verse we read in Matthew was addressed to men, not simply to disciples, but men of today as well as yesterday. 'Go ye into all the world.' Have we done it?

"Suppose Paul had not done his part, and had not left Asia for Europe when the word came, 'Come over into Macedonia and help us.' There was plenty of fine work begun and partially organized in Asia Minor. Those cities loved him and followed him, but a greater need and broader opportunity demanded his leadership. Would Europe have known Christianity had he not laid the roadbed thru that heathen continent, as it was then—a track over which the great trains of civilization afterwards sped? How about our ancestors? You cannot find a worse heathen than the Anglo-Saxon, if you go back far enough. Is Christianity today following out Christ's teaching as to evangelization, or have we turned it into a comfortable Christianity of our own? Are Christian men today putting the same energy and thought into God's work along lines of advancement which they are putting into their own business?

"We have talked pretty nearly an hour tonight as to what you have been doing the last year in business. It has not been local or even national work either, and you are not satisfied with Europe, but are already about to introduce your goods into China, Japan and the Philippines. It is all right. Why shouldn't you do it? It is just this enterprise that is making you successful; but it seems to me that God wants us to write new business for Him. He is the Head of our firm. He says 'Go.' 'Do something!' We may not be able to count all costs, expenses, results, but he does the office work, and will settle up the accounts and will be responsible for results. He is the Manager, the Owner. We have our orders."

* * * * *

Just then the telephone rang. It was a message from my wife telling of a sad accident in the parish—a poor fellow who had been crushed in an elevator. His oldest boy was waiting at the parsonage for me.

Jack was touched. He knew the man, and said: "I met him on my way home tonight. What a reality life is, and death too! My! I wish I could comfort that poor wife and children. Call on me, if I can help."

As he helped me on with my coat, he said: "We haven't talked this thing out yet. We must have another evening. I will come over to the parsonage some night next week, if you say so."

As I left him he agreed to look up Romans 10: 13—15: "For whosoever shall call upon the name of the Lord shall be saved. How then

THE SEMINARY BOARD

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

Educational institutions for training men for the ministry are a fundamental need if the Gospel is to be preached to all nations. The Evangelical Church believes wholeheartedly in a thoroly educated and consecrated ministry. Present-day conditions demand the highest type of men in the ministry, and Evangelical church members must give these institutions their most enthusiastic, energetic and effective support.

Elmhurst College

OPENED 1872

Elmhurst College is a denominational college under the direct supervision of the Evangelical Synod of North America and is therefore the logical school for Evangelical boys from every part of the country.

Elmhurst is splendidly located amid suburban surroundings, sixteen miles from Chicago, with unusual opportunities for scholarship, Christian training and athletics. It is open to boys and young men between the ages of fourteen and twenty-one, and applicants are required to have completed the eighth grade in the public school. Credits are given for high school work. Scholarships are available. Thirty students graduated in May, 1918. Present enrollment, 145. Write for year book and further information to

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OPENED 1850

Eden Seminary, St. Louis, Missouri, is the theological school of the Evangelical Synod of North America and is training men for a competent and consecrated Evangelical ministry. Theological branches are taught in both German and English. A comprehensive curriculum covers social and religious subjects in a practical, progressive and positive manner. Opportunities for Christian service of many kinds.

Graduates of Elmhurst College are admitted without examination upon recommendation of the faculty of that institution. Applicants who have completed their classical studies elsewhere are admitted after examination. Scholarships are available. Thirty-two candidates for the ministry graduated in May, 1918. Present enrollment, ninety-five. Write for year book and further information to

DIR. W. BECKER, D. D., Eden Seminary, St. Louis, Mo.

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shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?"

* * * * *

We did not meet the next week. Every night was filled, and the week after, Jack was called West on business. Then his children were ill, and over a month went by.

I was returning from New York on the Congressional Limited, and walking thru the car, found him reading a book. "Well, old man, what is your book?" I inquired, but before he replied I asked again, "Where did you get hold of this? This is one of my pet volumes," for I was surprised to see in his hands "A Life for Africa," that familiar and fascinating biography of Adolphus C. Good, the missionary hero of the Presbyterian West African mission. He did not answer, but we both joined in a good laugh.

"Don't fool yourself, I am not convinced," he said; "I am only priming up to lay you out."

"Well, I am not afraid of your ammunition. Where did you get hold of this book, anyway?"

Then he told me that "missions" had about bored him to death lately, and he had stumbled across them everywhere. A night or two after our talk a letter had come from a college mate in Colombo telling him of his experiences in Ceylon. It seems the fellow had gone on a business trip into the Far East, and had been spending a few weeks in that interesting city. He had attended a meeting of college students (invited by a friend), and had found those Indian students organized into a Young Men's Christian Association. One of the international secretaries addressed them with great power. The letter went on to tell of the wonderful work they were accomplishing there, establishing the Christian faith among those fellows, many of whom had lost their belief and the faith of their fathers, and were agnostics and infidels.

Then he told me of an experience he had in a Western city when dining with a friend. As they were smoking after dinner he saw a book on the library table, and upon taking it up, his friend waxed eloquent in its praise. It was "The Tragedy of Paotingfu" by Ketler. "Talk about heroism!" This Western man told every man in the group to get that book and read it. Jack had, and now went into a thrilling testimony of men like Hodge, Pitkin and Simcox.

* * * * *

I began to think Jack was talking missions instead of myself. I hadn't had a chance to get a word in edgeways. We had gone thru Trenton, and he, marvelous to relate, had apparently failed to notice the newsboy who had gone thru calling the Philadelphia evening papers.

"A day or two after that," he continued, "I met a man from Montclair who tackled me on our local church work, and asked me what led to our large missionary interest. I told him he had the wrong man, that

I wasn't posted and hadn't much stock in foreign missions. He told me of this man 'Good,' who went out under their board, and asked me if I had ever heard of him. A day or two ago he sent me this book which you just caught me reading, and as courtesy demanded my looking it over, I tucked it into my grip—and to tell you the truth, I am glad of it. This fellow was a rare article. He was the real thing. Do you know that this man 'Good' was one of the first naturalists of our day?"

He took the book from me, and turned to the last page's description of Good's discoveries and gifts to science. "And to think that fellow died so young!"

"Well, Bill, I have been catching missions everywhere. My wife says I will be going to China next myself, but I got it back on her, for I had to call her down the other night for reading so late upon that Paotingfu tale."

* * * * *

He stopped long enough to take breath, and I asked: "Did you read the verse in Romans?"

"Read it? Yes, more than once. I got interested in the book, and went thru it to find out how he happened to say it. I got interested in Galatians too, and those verses over in the sixth chapter on 'Bear ye one another's burdens' and 'Every man shall bear his own burden' struck me. I believe if the Church had a little more burden-bearing to do, it might bear its own burdens a little better. This fellow whom I met from Montclair told me that their church had never had a bit of trouble with finances since they got interested in the mission field. It strikes me some of us apparently have been using homeopathy too much in missions."

As he left me at West Philadelphia he shouted back: "I read another good book called 'Pastor Hsi, one of China's Scholars,' by Geraldine Guinness Taylor. I'll send you a copy." I did not have a chance to tell him that it was one of my pet volumes, but when he had gone I fell to thinking. After all, what an embodiment this friend was to me of what I had always believed—that the lack of interest in missionary work is not due to opposition but to ignorance! If the opposer once becomes thoroly instructed, home and foreign missions need neither apology nor defense. They speak for themselves.

One evening I went down to the University Club to hear a man from China. It was a bright lecture, offhand and suggestive. The speaker knew the East and present-day problems. He was fair-minded and frank. He exploded the theory that the Boxer uprising was due to missionaries and Christianity, attributing it to economic changes occasioned by modern transportation and modern mechanical devices. He showed graphically how men who had been employed for generations to carry goods on wheel-barrow would naturally be thrown out of employment when the freight train took their place. He praised missionaries for advancing moral and civilizing standards.

Later on I ran into Jack in the refreshment room defending the lecturer and missionaries in general, before three or four opposers.

As I approached he changed the subject, but one of the group saw his chance for a joke, and told me he had just met my "new assistant." Jack winked instead of wincing, and asked his friend if he had paid his pew rent recently. The spark caught fire, and we scattered. I learned afterward that Jack sent his jocose friend a copy of Jacob Riis's book "The Peril and Preservation of the Home," with the following passage underscored:

"Every once in a while I hear some one growl against foreign missions because the money and strength put into them are needed at home. I did it myself when I did not know better. God forgive me! I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my old city of Copenhagen, and set about investigating it. It was then that I learned what others have learned before me, and that was the fact there, that for every dollar you gave away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

As I waited in the check room for my hat my "new assistant" touched me on the shoulder and asked if I was going to walk up. He wanted to talk to me about the opening verses in Acts. He said that these verses had gotten him interested in the entire book, and that he had been trying to relate them to some things that were going on today.

"The word 'power' has gotten hold of me. 'Ye shall receive power.' We have men enough, money enough and influence enough, but we lack 'power.' Everybody is after power today, whether you want a public speaker or an automobile; but somehow we do not get it in the Church. I do not know that I ever heard any of you ministers preach on 'The Power of God's Spirit.' Why don't you preach on it? That's just what the Church needs. She lacks power."

I told him I had preached on that very verse the year before. "Well, I had forgotten it, or probably did not hear it," he replied. (He had become a regular attendant within a year.) "That verse is the root of it all," he said; then went on to outline practically about what I had said in the sermon. He had not learned it from me. We had both been taught by the same Great Teacher.

That night when I knelt alone, I thanked God for this new sympathy and help which had come from the best ranks of all—the strong ranks of Christian business men.

* * * * *

Months passed. Business depressions had been putting wrinkles into the faces of smooth-browed, clear-headed merchants and financial leaders. Frequently my study morning had been interrupted by some earnest, anxious friend who was fighting it out in the dark and alone. My little office had often been turned into a prayer meeting room, when only three were present—two men and the Son of God.

THE BOARD FOR HOME MISSIONS

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

Permit us, kind reader, to call your attention to a branch of the activities of our exalted Master's Kingdom which CAN NOT BE OVERRATED, and in which you as an individual and the congregation to which you belong should manifest an ever increasing interest:

THE GREAT CAUSE OF HOME MISSIONS

This cause was ever near and dear to the heart of Jesus. In fact, HE inaugurated the home mission movement. HE was the first great Home Missionary. This fact in itself, without any additional argument, should suffice to convince you of your duty and obligation toward this great cause. You certainly will not deny that HIS cause is your cause, that HIS interests are your interests, and that HIS aims should be your aims.

THE GREAT OBJECTIVE OF HOME MISSIONS

The OBJECTIVE of this MOVEMENT is revealed by Jesus in His attitude toward the Samaritan woman, Nicodemus, Magdalene, Zacchaeus, and hundreds of others of the people whose lives touched His own. If we have the SPIRIT of Christ it will animate us to assume the Christlike ATTITUDE toward our brethren who do not know the Christ, or who are in danger of being lost to Him. In short, the home missionary movement aims to carry the blessings of the Church of Jesus Christ to the unchurched in city and rural communities thruout the land.

THE ACTUAL STATUS IN OUR CHURCH TODAY

Over 100 missionaries are serving 134 mission churches in 24 states of our Union and in Canada. During 1917 twelve congregations became self-supporting, while operations were begun in twenty-five new fields. This work demanded approximately \$40,000.00. For the year 1918 appropriations were made by the Central Board amounting to \$48,255.00.

TO MEET OUR OBLIGATIONS

toward the brave and courageous men whose work in many instances calls for the utmost self-denial and sacrifice, we need your wholehearted co-operation thru LIBERAL, REGULAR AND SYSTEMATIC prayer and giving. We are relying upon you for this co-operation. WILL YOU GIVE IT?

OUR SLOGAN FOR 1919:

A Greater and Deeper Interest in Home Missions Manifested by More Intensive Intercession and More Liberal Giving.

Send all CONTRIBUTIONS to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

Read THE EVANGELICAL HERALD, weekly, \$1.25 per year, "The Paper for Evangelical Churches and Homes," for full and up-to-date information about this work. Order from *Eden Publishing House, St. Louis, Mo.*

THE IMMIGRANT AND SEAMEN'S MISSION Baltimore, Md.

THE PURPOSE

The purpose of this mission is: 1) to serve the immigrants at the pier when landing, at the immigrant home when seeking shelter, employment or help, and here in the city when employed but still in need of spiritual or social service; 2) to assist emigrants who leave this country for good, as well as tourists, especially members of Evangelical congregations, who visit Europe by way of Baltimore; 3) to help the seamen in port by conducting services on board their ships, visiting the sick among them in the city hospitals, providing a reading and rest room for them at the home, and arranging for suitable social gatherings.

THE WORK

On account of the war our threefold work has come to a standstill. We are, however, tiding a divinely blessed Christian task over to a brighter future. Please, do not fail to remember the Immigrant and Seamen's Mission when praying for God's kingdom and when giving for His cause. Rev. Otto Apitz, 1308 Beason St., Locust Point, Baltimore, Maryland, Pastor.

CHURCH EXTENSION FUND

The Church Extension Fund is a valuable adjunct to the work of Home Missions, the purpose being to assist struggling mission churches in acquiring their own church homes. Assistance is given in the form of loans, made upon the recommendation of the District boards for home missions, to churches which might otherwise be forced to borrow money at exorbitant rates of interest. Churches receiving loans must be members of the Evangelical Synod, incorporated, in possession of a building site and able to furnish adequate security. The principal is refunded in ten annual payments, and interest is charged at the rate of two per cent on church buildings and three per cent on parsonages.

The Fund is administered by an incorporated Board of pastors and experienced laymen, responsible to the General Synod. Every precaution is taken to secure the safety of loans and of their greatest possible usefulness to the Church. Money entrusted to the Fund is to continue its work of benevolence as long as there are Evangelical churches in need of assistance.

The resources of this Fund are supplied by contributions from churches and individuals, and by legacies. This latter form of giving ought to be practiced more extensively by Evangelical Christians. See page 76 for form of Bequest. Whenever for some reason a congregation ceases to exist, the correct and natural thing to do is to transfer the property to the Extension Fund Board, which guarantees the continuous use thereof in accordance with its original purpose.

Address all communications IN REGARD TO THE WORK to Rev. Theo. Braun, 1511 College Ave., St. Louis, Mo. PAYMENTS ON LOANS should be sent to the treasurer, Mr. H. W. Huning, 3921 N. 19th St., St. Louis, Missouri.

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

One morning my secretary told me that "Mr. Blank" wanted to see me "personally." No card had been sent up.

It was Jack. I had been irritated all the morning by constant interruptions, but my irritation vanished, for I knew his busy life and knew his morning errand must be serious. I knew it was not business depression this time. His had been a saving-stroke during these trying days, and had rescued many a struggling swimmer. It was deeper down than business trouble. His face told me that as I took his hand.

"Are they ill at home," I asked.

"Yes, Bill, little Jack is a sick boy." His voice broke. "They are having a consultation now. We have a good nurse, but come over to the house. It is mighty hard on the little wife. She was down at Atlantic City, and came back last night. We hoped he was better or I would have sent for you sooner, but I knew how much you had on you. I hated to disturb you in your morning's work. It is some internal trouble setting in after a bad cold. The little fellow told me this morning that he wanted to see you, but I doubt if they will let you see him. Come over anyway. The prayer will help the mother."

It was the same story of the sickroom, and the personal side we must omit. My heart was full, but faith made me hopeful. We walked arm in arm to his home. Our hearts spoke, but our lips said nothing. His manly spirit sought to look away from self. As we passed the fountain playing in the square he talked of the beauty of the day, and a smile hid his fear and anxiety. He stopped to shake hands with a poor invalid man who was seeking strength in the sunlight and fresh air. After a half hour's waiting the physicians came down to talk with him softly in the hall.

The boy was suffering but wanted to see me. I was only a moment or two in his dear little room. My word of cheer was answered with his little pain-filled smile. He told me he could not go to Sunday school, but to tell his teacher he knew his verse. Down in the parlor we prayed together, that father and mother and I, the same dear old words: "Peace I leave with you. My peace I give unto you." "Do not fear, I feel sure he will be better soon. Just trust." Words were few, but faith and hope, the "greatest of these, love," were there. They went upstairs again, and I sat waiting for Jack to return. I prayed as I would have prayed for my own little children at home. As I left Jack said with a smile: "Bill, if the boy pulls thru, I will send a missionary to any country you will name." It was a brave word from a hopeful heart, but pain lay behind it.

But he did not live. Three days after, the calm, silent presence of God and the comfort of His wonderful Word sustained them thru that quiet service. The very fragrance of the roses and the lilies of the valley seemed to whisper the Saviour's words, when He said long ago: "Suffer the little children to come unto me," and even now a little child was leading us. As the little mound was overlaid with the choicest of earth's fragrant gifts we came back to a home now linked eternally to

that home of flowers and light, for they had given of their own. "At first we think that home is heaven, but later we think that heaven is home."

* * * * *

But what of missions? Is it quite "on the square" to turn from an argument to a personal incident? Yes, for this reason. The head and heart are friends, and accomplishment after all is conclusive argument.

A few weeks later I found a letter on my desk, not dictated but written in a familiar hand, and it closed thus:

"I have done reasoning as to the philosophy of missions. I have learned to love them because my Master does. I have just deposited \$20,000 as a memorial to our dear little Jack. May I ask you to place it permanently with our board to support a missionary, or a mission field, just as they deem wise. The interest will support a missionary, or partially support a field, on thru all the years to come; yes, long generations after we are gone.

"It is more than I can well afford now, but I can work and earn more, and this will help do little Jack's work even as if he had lived, and will live and work generations after he could have worked. This saving the world is so near our Master's heart (and my boy is now in his home), I want them to rejoice together in my money having a share in winning the poor children whom they love, who have never known Jesus Christ. God willing, some day Dorothy can have her missionary too. Meanwhile, always call on me to help.

"Your affectionate chum and convert,

"Jack."

What has been related here happened before the great war made the missionary enterprise seem like a tangled and uncertain proposition. But whatever the most furious "drives" of the great war may have demolished, they have not been able to knock endways any of the arguments produced for the missionary method of making the world a safe and decent place to live in; the great war has rather given a larger and more urgent emphasis to all of them. For if so-called Christian nations know of no better way to settle their difficulties than flying at each other's throats, what may we not expect when heathen people once acquire enough science and organization to undertake a similar program?

If there is anything in the world to prevent such a terribly woeful world catastrophe it is the power of the Gospel of Jesus Christ as a living force in the affairs of all the peoples and races, European, American, Asiatic and African. Nothing has ever so definitely and insistently emphasized the call of Christianity to save the world than the great international struggle which the world has been witnessing these past four years. God so loved the *world* that He gave His only begotten Son, that all who believed in Him might not perish but have everlasting life, and the great commission, "Go ye into all the *world*, and preach

the Gospel unto all creation," now has a bigger and wider meaning than ever before.

Nor is the need here at home any less insistent and urgent. We need to thoroly Americanize the millions of foreigners of every nationality who have come to our shores and found the blessings of civil and religious liberty. But let us not forget that what we need and want is not American Christians, but *Christian Americans*. That is a distinction with a difference. And the appalling fact that the Church, all bodies of Christians in this country, can claim but *one-third of the entire population* is in itself as strong a missionary appeal as any Christian could imagine. Only Christianity can make America and the world safe for democracy.

Dr. Philip Schaff.

January 1, 1819—October 20, 1893.

Philip Schaff, biblical scholar and church historian, occupies a unique position among American theologians. He is the "tireless mediator between the old and the new world" as Prof. J. P. Lange, of Bonn, Germany, called him; "the presiding genius of international theology" as the Lutheran Dr. Mann called his Reformed friend in sincere admiration. At the same time all his work was consecrated by utter devotion to Jesus Christ. "The personality of Jesus," he says, "is to me the largest and most certain of all facts; as certain as my own existence, yes even more so: for Christ lives in me and He is the only valuable portion of my being. I am nothing without Him. With Him I am everything, and I would not give Him up for ten thousand worlds. To give up faith in Jesus Christ means to lose faith in mankind." And from this broad point of view he embraced in wholehearted love all who loved Christ. Rarely has any one had as many friends as he among the American denominations and in all Protestant countries of Europe. Tho he was a member of the Reformed Church, and later of the Presbyterian, he was never a denominational partisan. The whole Church had the benefit of his life's work. It is therefore only fitting that other Churches than his own observe the centenary of his birth.

There are three well-defined periods in his life: first, the preparatory period, 1819-1843; second, the Mercersburg period, 1843-1863; third, the New York period, 1863-1893.

The first period included his school life and the preparation for his work in the old world. The words, "I am Swiss by birth, German by education, and American by choice," which Dr. Schaff frequently used, are a brief resumé of this period. Philip Schaff was born in the old episcopal city of Chur, the metropolis of the Swiss canton Graubunden, on January 1, 1819, the son of a poor carpenter. When his father died a

year later the poverty of the family became still more depressing. In the fame that came to him later, Dr. Schaff was never ashamed of his lowly origin, but always praised the goodness of God who had paved the way to greater opportunities for the poor Swiss boy. He always remembered his mother with the greatest gratitude, and it was his privilege to support her in her old age, and to visit her often on his journeys to Europe. A few faithful friends took it upon themselves to educate the bright and industrious boy, and from the schools at Chur and at Korntal, Wuerttemberg, he passed to the royal college in Stuttgart and the universities of Tuebingen, Halle and Berlin. He had been baptised in the Reformed Church but was confirmed by Pastor Kapff, of Stuttgart, in the Evangelical church, whom he always regarded as his spiritual father. In 1835 he first met W. Julius Mann, and the two immediately became fast friends, a relationship which stood the test of nearly 60 years.

After completing his college education at Stuttgart, 1837, Schaff began his university studies at Tuebingen. During the two years of his study here he laid the foundation for the broad and thoro theological training which characterized all his work.

During those years he more than once considered discontinuing his studies for lack of means. He gave lessons as a private tutor, friends also helped somewhat, and often he was obliged to borrow to meet the most modest expenses. The third and last year of his college studies was divided between Halle and Berlin. At Halle he was on very intimate terms with Julius Mueller and Christian F. Tholuck, two of the most famous positive Christian leaders of that day, living a part of the time under the latter's roof. Tholuck had come to Halle to declare war upon the rationalistic tendency which had dominated that university, and the inspiring influence of his personality contributed still more to the positive Christian convictions which distinguished Schaff during his entire life.

In 1840 we find him in Berlin, where he completed his studies. In 1842 he began his career as privat-docent at Berlin and enjoyed fine prospects for the future. Two books of his had been well received on account of their thoro scholarship. He was a good teacher and had been offered a chair of theology at Zurich.

It was at this time, however, that a turning point in his life came and brought him face to face with far larger fields of service than could have been his in Germany. The Reformed Church in the United States desired a capable German theologian for the Theological Seminary at Mercersburg, Pennsylvania, in order to prevent the decline of German among her churches and to make more firm the bond of faith with the church in Germany. When the famous Reformed Pastor Friedrich Wilhelm Krummacker declined the call, the two American delegates turned to young Dr. Schaff in Berlin, who had been highly recommended to them on all sides. He accepted the call and later said: "I have never regretted my decision and never doubted that it was God's will for me to take this step." In 1844 he was ordained into the ministry by Pastor

THE BOARD FOR FOREIGN MISSIONS

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

More than ever our Evangelical Church has reason to look upon its foreign mission work as one of her chief activities and responsibilities. Fifty years ago the work was begun by what was then an independent and interdenominational society, the German Evangelical Missionary Society of the United States. The pioneer in the enterprise was the venerable Oscar Lohr, called to his eternal reward in 1907. He founded the first of our six mission stations, Bistrampur, 1868, so that in the past summer and fall we were able to celebrate the semi-centennial of the undertaking. Next spring thirty-five years will have elapsed since the mission came under the direct supervision and management of our Evangelical Church. We shall best realize the extent of our obligation by remembering the following facts:

REGARDING THE CONDITIONS OF OUR FIELD

Geographically the latter comprises the greater part of three Districts of the Chattisgarh Division in the Central Provinces—Raipur, Drug, Sambalpur—with half the area of the state of Ohio. The population is almost as large and as dense,—numbering at least two million souls, and Raipur, its largest town, has only 35,000 inhabitants. There are about five thousand villages, with an average of about four hundred inhabitants, several thousand of which have not yet been visited by any one of our missionaries. If our Christians were distributed equally among this population there would be BARELY ONE CHRISTIAN in every village. And this lone Christian would find himself surrounded by haughty Brahmans, self-righteous Fakirs, exclusive castemen, and a far larger number of people low in the social scale, most of them of Hindu faith, quite a number of Mohammedans, many of the Satnami sect, many without any definite faith,—all without a living hope. Certainly all would need help—the Christless, lest they crush out the little flame of life represented by the solitary Christian in their midst, the Christian, that he may continue to shine and to lead the others into the full light.

REGARDING THE STATE OF OUR MISSION WORK

We have no doubt been greatly blessed. We have nine American men and eight American women in our field, besides three men and five women on furlough; 85 Indian trained men working as catechists, 226 Indian teachers in our schools, including 28 women; 17 women assist the missionaries as Bible-women, two colporteurs distribute Scriptures and Christian tracts, two native physicians assist in general medical work done by several of our missionaries. We have 60 schools with 4,570 pupils, 273 orphans and boarding school pupils; 3,476 pupils in

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our Sunday schools and 149 people are being prepared for baptism. Our hospitals and dispensaries last year treated 20,836 separate cases, and the great majority of these cases were given the Gospel message when they applied for treatment.

In the line of equipment we have six main stations, with resident missionaries, churches, schools, dispensaries, etc. In 44 villages we have catechists and small church buildings. The lines of work pursued by our missionaries bring them in touch with **EVERY PART OF THE POPULATION**; men, women and children are reached by school work, street preaching, work in the Women's Home, high school work, evangelistic tours, medical work, etc. And the **EXPERIENCE** gained in long years of missionary endeavor is quite an asset, assuring larger and quicker results, with God's grace, in the future.

THE UNTILLED FIELD BEFORE US

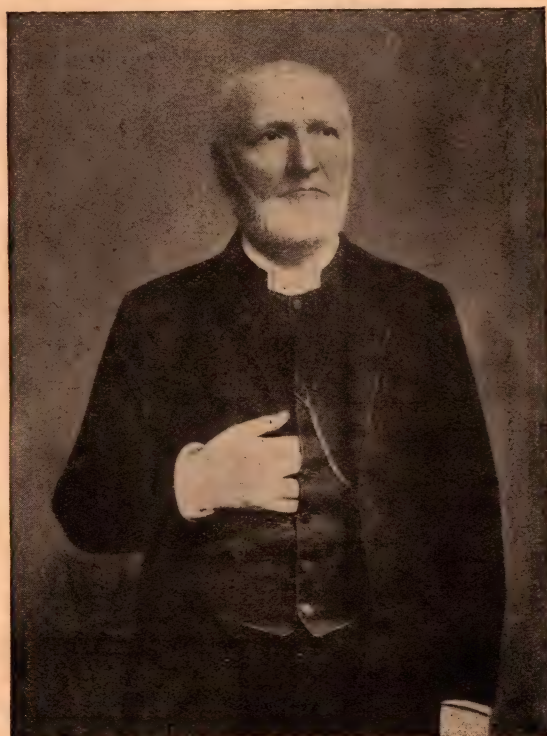
After all merely a beginning has been made, but that beginning calls for further development and final perfection. The fact that we have 4,000 Christians among the more than two million people of India calls forth the question—**ARE THE OTHER 1,996,000 TO REMAIN WHERE THEY ARE?** If there are believers in perhaps 200 or 250 villages, must we not wish all the more that the remaining 4,750 might also be touched with the salt of the earth and the light of the world? Over 300 native workers are a fine little band—but surely more might be found, and they **MUST** be found if the good news is to spread and the good work is to go on.

True, the young Church begun by God's grace thru our labors must **ITSELF** in growing measure take up the task of evangelizing the Indian field, and it is doing so. The missionaries are training their Christians to go out on certain days and speak to all their heathen neighbors about the Christian faith and life. Systematic and definite efforts are made in this direction.

It is also true, however, that this is an additional call to **OURSELVES**, to continue the work with redoubled energy on our part. Such a work, with such missionaries, such helpers, such life impulses, deserved being fostered, in fact **MUST BE DONE WHOLEHEARTEDLY BY OUR CHURCH AS A WHOLE**. It is expected during the present year to send out **SIX NEW WORKERS**, to **INCREASE** our formal annual contributions from \$43,000 to \$50,000 and to enlist the interest of **EVERY MEMBER** in every one of our churches. To this end great spiritual forces of faith and life are needed—in the field, in the home church, among the members of our Board, **IN YOUR OWN HEART**, dear reader. No wonder our missionaries always urge us, as we now urge you: Brethren, **PRAY FOR US**; brethren, **PRAY FOR US**.

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Krummacher; the text of the ordination sermon was—Jer. 1: 17: "Thou, therefore, gird up thy loins and arise and speak unto them, all that I command thee." After a six weeks' stay in London and Oxford he arrived in the new world, where for nearly fifty years he became the center of a field of service such as no other theologian or Christian leader had had before or during his lifetime.



II. The Mercersburg Period (1843—1863)

Dr. Schaff was eminently qualified for the new position he assumed, adding to scholarly attainments and religious fervor a wise theological judgment, a faculty of adapting himself to new conditions, and of entering heartily into the republican forms of America. Arriving in Mercersburg he found J. Williamson Nevin in charge of the Seminary and as colleagues they brought out the so-called Mercersburg Theology, which became known thruout the English-speaking world and also in Germany. He was charged with a Rome-ward tendency tho he had merely applied the historical spirit to all problems of theology and shown a churchly regard for the ancient liturgical forms of the church. His inaugural address on "The Principle of Protestantism as Related to the Present State of the Church" called forth the charge of heresy, which was argued be-

fore the Synod at York in 1845, but he was acquitted by a practically unanimous vote. The address elaborated the two principles of Protestantism and the two dangers to which Protestantism is exposed, sectarianism and rationalism. The charge was probably suggested by his kindly references to the Middle Ages and to the Oxford movement. The great interest thus aroused was the beginning of a new movement in the German Reformed Church. At the Seminary Dr. Schaff at one time or another taught all the departments, having only a single colleague. He became identified with all the movements in the denomination, especially with the liturgical movements. He also brought out a hymn book which introduced a new era in congregational song among the German speaking churches of the United States by substituting a book of merit for books in which rationalistic hymns were freely used. For the 300th anniversary of the Heidelberg Catechism, 1863, he prepared an elaborate edition of that catechism.

In the meantime his name had become well-known by his numerous writings. "Der Deutsche Kirchenfreund", of which he became editor, was the natural organ for the common interests of the German churches in America and paved the way for a better acquaintance between the Lutheran, Reformed and Evangelical Christians. Even today the files of this paper are rich mines of American church history. His preference for church history was shown by his monumental work, "History of the Apostolic Church," which appeared first in German, and then in English and Dutch translations, and was favorably received both in Germany and the United States.

In 1854 he returned to Europe for a year, partly from a need of rest from his tireless literary and educational labors, and impelled also by the desire to interpret the need and the condition of the German churches in America to the churches of Germany. The journey included a visit to Scotland, England, France, Switzerland and Italy; in Berlin he was made honorary doctor of divinity. The lectures during this time were published under the title "America: the Political, social and Religious Conditions in the United States of America, with a Special Regard for the German Churches." In the course of these lectures Schaff mentions in detail the progress that had been made by the then still young and struggling Evangelical Church Association of the West; he had in fact in his "Kirchenfreund" followed the growth of this church body most sympathetically. Among other things he writes: "The Evangelical Church Association of the West has the assurance of permanent growth, altho it may have to undergo many modifications and phases of development. The character of its membership, the contents of its public documents, and its achievements so far entitle it to the brightest hopes for the future." He returned from his journey with the firmest possible conviction of the very great importance of America for the future destiny of mankind.

The immediate problem for the Reformed Church and other churches of continental origin at that time was the extent to which they should

yield in the matter of language and other customs to the usages of the United States. The first generation of emigrants strongly opposed any change, and Dr. Schaff had been called to train ministers thru the medium of the German language. He conscientiously attempted to do this in the class-room until he was compelled by the demand of the majority of the students to resort to English. He became aware of the uselessness of the attempt forcibly to perpetuate the use of German in the United States and recognized the sure tendency of the second and third generation to abandon those churches which persisted in maintaining the German language and other customs unmodified. His views met with a storm of opposition and German papers denounced him as a traitor to his German training. He took the same attitude with reference to German theology and books, and held that they should be adapted to the practical wants of a free church in a free state. These difficulties and the primitive conditions of living in the small, remote village of Mercersburg almost induced him to return to Germany. His faithfulness toward the call he had accepted, as well as the marriage with an American wife, (a sister of Admiral Winfield Scott Schley, of Spanish war fame), made him hold out in his new home. Another outcome of his year abroad was his, "Germany, its Universities, Theology and Religion," the first book he issued in English himself in which he gave information concerning the German universities, their professors, and other leading German divines from personal acquaintance, which was very welcome to the growing number of American and British students interested in German theology.

III. The New York Period (1863—1893)

In consequence of the ravages of the Civil war the Mercersburg Seminary was closed for a while, and in 1863 Dr. Schaff became secretary of the Sabbath Committee in New York city, and held the position until 1870. He advocated the American view of Sunday observance as opposed to the continental and gave himself up with characteristic energy and practical foresight to the work of arousing public opinion, enlisting the co-operation of the German-speaking clergy for the American Sunday and securing the enforcement of Sunday laws. In this interest he travelled east and west, issued tracts, made addresses, called meetings, and in other ways advanced the cause. He also advocated a better observance of the Lord's day before meetings of Christian clergymen and laymen in different cities of Germany during visits in 1865 and 1869. On these visits as on others he always advocated the idea of the American Sunday school and organized the first of such schools in Stuttgart, 1865.

In 1870 he was made professor in Union Theological Seminary, New York City, holding first the chair of theological encyclopedia and Christian symbolism until 1873; that of Hebrew and the cognate languages until 1874; of sacred literature until 1887, and finally the chair of church history until his death. His work in the class-room, however, represented only part of his public services. He became prominently identified with the Evangelical Alliance of the Reformed Churches. As seq-

NOT CHARITY BUT JUSTICE

was the aim, when

THE EVANGELICAL CHURCH

created

THE PENSION AND RELIEF FUND

for disabled and retired ministers and for pastors' widows and orphans.

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

THE WORD OF GOD SAYS:

"Even so did the Lord ordain, that they that proclaim the Gospel should live of the Gospel."

1 Cor. 9: 14

The experience of hosts of thrifty ministers is, as one expressed it: "After I had been preaching for thirty years, if anything had happened to me, there would not have been a roof to shelter my wife and children."

God demands, the Church expects and the faithful minister's own ideals impel him to forego the opportunities of making a fortune with the abilities he has acquired in long years of preparation, that he might use all his gifts and powers in the highest service of God and the Church.

"No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier."

2 Tim. 2: 4.

Can a minister do this cheerfully and conscientiously without reasonable assurance that he and his family will be provided when his work ceases?

Is it charity or justice, when the Church assures him an adequate pension for this emergency?

The Evangelical Church has 97 retired ministers, 160 widows with 48 small children and two orphans. Last year they received annuities amounting to \$27,528.26, an average of \$107.00 a family. To 101 of these, who were in special need, the Board was able to give in addition \$6,220.63 from the Relief fund, an average of \$60.00 a family.

IS THIS ADEQUATE?

Is it in accord with the honor of our Church? The establishment of the Pension and Relief Fund was a good move in the right direction. Your contributions and bequests (see page 76) will help to increase its efficiency.

Send all **CONTRIBUTIONS** to the General Treasurer, Rev. H. Bode, 1740 N. Euclid Ave., St. Louis, Mo.

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retary of the American branch of the American Alliance he threw himself into the preparations for the great conference which met in New York in 1873 and by three visits to Europe succeeded in enlisting the co-operation of many prominent clergymen and scholars who probably but for him would not have come, and whose presence made the New York meeting so unique. He himself presented papers at all of the general conferences of the Evangelical Alliance down to 1891, altho not able to attend the last, but in the same direction of unity strove for the closer union of the bodies representing the Reformed type of the Reformation.

Dr. Schaff's connection with the revision of the English Bible began in 1870. By invitation of the British committee he selected a representative committee of American scholars. He was indefatigable in procuring a hearty and sympathetic co-operation between the British and American committees. He saw the completion of the revised New Testament in 1881, and of the Old Testament in 1885, and to the end of his life predicted that tho the revised version was by no means perfect it would be ultimately accepted by the churches as an improvement upon the authorized version.

Dr. Schaff represented the Evangelical type of German Christianity and his thoro acquaintance with all types of German thought and his personal intimacy with many of the leading German scholars enabled him to interpret it with authority. His mastery of both the German and English and his clear style furthered his influence. This intermediary relationship was recognized on both sides of the sea, and in the address presented him by the theological faculty of Berlin in 1892, on the fiftieth anniversary of his activity as a teacher he was, because of his service in the cause of biblical scholarship, compared to Martin Bucer, who had carried the learning of the Continent to England in the time of the Reformation, and also to Jerome, who translated the Greek Scriptures into Latin.

Dr. Schaff was also a prolific writer and read and edited numerous books on theology and church history. The latter field was his most fruitful study, and he originated the American Society of Church History, 1888, and arranged for the authorship and publication by it of the American Church History series, which has been completed in thirteen volumes. He also edited the first edition of the new Schaff-Herzog Encyclopedia of Religious Knowledge, three volumes, later extended to its present edition of twelve volumes.

His last public appearance was in Chicago at the Parliament of Religions, Sept. 22, 1893. He sat upon the platform while his paper on Christian union was being read. The inscription upon his tombstone presents the salient features of his career: "A Teacher of Theology for Fifty Years. Historian of the Church. President of the American Committee of Bible Revision. He Advocated the Reunion of Christendom." His great learning was held in the service of piety. He regarded love as the central principle of theology; and with a tolerant mind, which sacrificed none of the fundamental tenets of his own Reformed faith, he

labored for fellowship and co-operation among all classes of Christian believers, among Greek and Roman Catholics as well as among the numerous communions of Protestants. His motto was "Christianus sum. Christiani nihil a me alienum puto (I am a Christian, and I consider nothing that is Christian foreign; and his last confession was: "I am a sinner, and place my trust in my Saviour who died for me."

Mrs. Dean's Aunt Mary.

BY HARRIET LUMMIS SMITH

"I should think she'd know herself that old people are better off at home." Mrs. Dean looked apologetically at her daughter. She had been brought up to respect the opinion of her parents, and late in life had learned to defer quite as respectfully to the opinions of her children. Nevertheless, she was moved to come to the defense of her daughter's criticism.

"I suppose she feels that she would like to see me again before she dies. I am the only one of her sister's children still living."

"Such a journey is likely to hasten her death," said Louisa Dean. She was a self-possessed young woman who wore eye-glasses and who never allowed her fondness for her mother to interfere with her daughterly discipline. "I'm sure it will make it very uncomfortable for us to be obliged to take an old lady's whims into account in everything. I suppose she'll want the house quiet as a tomb by nine o'clock in the evening."

"It will not be for long," said Mrs. Dean humbly, and feeling guilty that she was somehow at fault for having an Aunt Mary.

"No one knows how long it will be," corrected Louisa. "If she should be ill as a result of her journey she might be on our hands all winter." She left the room in the stately manner she affected, and Mrs. Dean was conscious of a relief in being alone. She was sorry that Louisa was displeased, and yet she could not help being glad that she was to see Aunt Mary again before she died.

Mrs. Dean had married a struggling young doctor in her youth, and she had faced the problem of raising a family on a very limited income with the fine courage which belongs to love of the better sort. She had done her housework and her own sewing, had economized and saved and made one dollar do the work of two, thru all those hard early years. Success had come at last. Her husband stood high in the ranks of his profession. His income was ample. They had moved into a fine house, handsomely furnished. But Mrs. Dean continued to turn her plain black gowns and retrim her own hats as she had done in the days of their poverty. And the death of brave young Harry, their eldest son, in France, seemed to make it unthinkable that she should ever care for finery again.

THE BOARD FOR CHARITABLE INSTITUTIONS

It is the task of the Board, in accordance with the instructions of the General Conference, to determine the principles which are to govern the religious, moral, educational and social life developing in our charitable institutions and appearing in the work of the Church, and to encourage and stimulate the important work they are doing. The comprehensive character and far-reaching influence of this task may be seen from the following table. The figures have been revised by the superintendents to date of August 1, 1918.

CHARITABLE INSTITUTIONS AFFILIATED WITH OUR EVANGELICAL CHURCH

1. HOSPITALS

Location	Superintendent	Founded	Value	Deac.	Prob.	Total
St. Louis, Mo.	Rev. F. P. Jens, 4137 W. Belle Place	1889	\$163,000	33	23	56
Evansville, Ind.	Rev. J. U. Schneider, 116 Lower Sixth St.	1892	64,242	3	—	3
Lincoln, Ill.	Rev. C. Hoffmann, 112 Fifth St.	1903	50,000	3	3	6
Milwaukee, Wis.	Rev. J. L. Haack, 1815 Grand Ave.	1909	86,000	2	6	8
Faribault, Minn.	Rev. W. Meyer, 5th and Division St.	1908	75,000	8	8	16
Louisville, Ky.	Mr. J. H. Aschermann, Myrtle St.	1910	15,000	2	—	2
Chicago, Ill.	Rev. F. Weber, 54th Place and Morgan	1910	123,366	3	25	28
Marshalltown, Ia.	Rev. K. Rest, 204 S. 4th Ave.	1913	132,000	1	7	*8
East St. Louis, Ill.	Rev. E. A. Jaeger, 412 N 14th St.	—	60,000	5	3	8
Columbus, Ohio	A Deaconess	—	—	1	—	1
Cleveland, Ohio	Rev. T. P. Frohne, 7124 Kinsman Road	1915	—	—	4	4
Detroit, Mich.	Rev. O. C. Haass, 957 Concord Ave.	1917	40,000	4	2	6
Baltimore, Md.	Rev. P. Frankenfeld, 229 N. Callington Ave.	—	—	1	2	3
		—	\$809,608	66	83	149

**"EMMAUS" ASYLUM
(FOR EPILEPTICS AND FEEBLE-MINDED)**

Marthasville, Mo.	Rev. C. F. Sturm, Emmaus	Founded	Value	Men	Women	Total
St. Charles, Mo.	Rev. J. W. Frankenfeld, Emmaus Asylum	1893	\$ 50,000	57	28	85
		1901	100,000	--	64	64
		---	---	--	--	---
			\$150,000	57	92	149

2. ORPHAN AND OLD PEOPLE'S HOMES

St. Louis, Mo.	F. H. Helmkamp, R. R. 29, Wellston, Mo.	Founded	Value	Orph.	O. P.	Total
Hoyleton, Ill.	J. H. Koenig, Hoyleton, Ill.	1858	\$100,000	232	--	--
Bensenville, Ill.	Rev. E. Pinckert, Bensenville, Ill.	1895	80,000	102	--	--
St. Louis, Mo.	Sister A. Scheid, 1217 N. Jefferson Ave.	1895	50,000	78	18	96
Detroit, Mich.	Rev. J. B. Meister, 1852 W. Grand Blvd.	1858	25,000	--	55	--
San Antonio, Tex.	Rev. M. R. Sennewald, Forks, N. Y.	1879	100,000	--	32	--
Buffalo, N. Y.	Rev. J. Sauer, 5018 N. Euclid Av., Kan. City, Mo.	1908	26,000	--	20	--
Blue Springs, Mo.		1883	65,000	--	39	--
		1906	12,000	--	6	--
		---	---	--	--	---
			\$458,000	412	170	96

*There are also 12 nurse probationers.

With the children, of course, it was different. Louisa dressed as she considered her position demanded, and entertained her friends in the same fashion. She had been abroad a year and her mother never tired of hearing of her travels. Tom was in college, and tho the doctor sometimes raised his eyebrows over his bills, Tom's mother was always ready to plead his cause. She had come to accept self-denial as her lot. It had ceased to seem a hardship. But there was no reason why the children should not have what they wanted.

The brief letter in which Aunt Mary had announced her intention of making her niece a visit would have been a delight to Mrs. Dean had Louisa not chosen to consider her coming a grievance. Mrs. Dean had not seen her aunt since she was a young wife of 23, with two babies to be cared for and a struggling husband to be helped. Now Tom was 22 and a dashing lieutenant at Camp —, and Louisa a stately young woman of 20, with eyeglasses and opinions of her own, while Mrs. Dean had grown accustomed to looking on herself as an old woman. She pictured Aunt Mary feeble in step and faltering in speech, and her heart went out to her with a rush of such tenderness as she might have felt if her mother had come back to her.

Louisa had a luncheon party the day before that set for Aunt Mary's arrival. "There's no knowing when I shall be able to entertain again," she said resignedly. On that account the house was somewhat upset the next day, and Mrs. Dean was late in getting her dress changed. She was in the midst of her toilet when her daughter came into the room.

"Mother, you really ought to be dressed at this hour in the afternoon. Somebody has just called, a very stylish woman. I can't imagine who she is, but I hate to have you keep her waiting."

"It never takes me more than ten minutes to dress, Louisa," said Mrs. Dean. She had formed the habit when the children were young and time was precious, and she was innocently proud of the accomplishment. She slipped into her plain black dress and was ready in less than the time she had fixed. A prim little figure she made, with her hair combed behind her ears and the plainness of her dress unrelieved by any sort of ornament. She went down the stairs wishing that the "stylish" caller had come on a day when she was less busy.

A woman in a gray tailored suit occupied the easy chair. Her hat was of the same becoming shade, and both matched her hair. A bunch of violets was pinned to her coat and the fragrance met Mrs. Dean as she hesitatingly advanced. The stranger rose also. "I beg your pardon," she began in a rich, pleasant voice. Then she stopped with a cry. "O little Frances" she said. And Louisa on the upper stairs heard her mother's voice, lifted for once above its usual tranquil accents. "Aunt Mary! O dear Aunt Mary!"

It was one of the surprises of that surprising time that almost from the beginning Louisa was inclined to monopolize her mother's aunt. This well-poised woman, with the vivacity which is the result of wide interests, with the charm of perfect breeding, with an air of distinction

which caused heads to turn as she passed on the street, possessed the very characteristics Louisa most admired. With all her self-sufficiency she felt herself awkward and undeveloped beside her Great-aunt Mary, and she attached herself to her with a persistency which would have made Mrs. Dean seem an interloper had the visitor not taken matters into her own hands with a characteristic mixture of firmness and tact.

"What do you say to lunching down town?" she said to Mrs. Dean several days after her arrival. "I have a little shopping to do, and it's pleasant not to feel that we must be back at any definite time."

"Very well," Mrs. Dean agreed, "I'll get ready at once. It never takes me more than ten minutes to dress," she added, making her usual innocent boast.

Aunt Mary checked her with an uplifted finger. "Never say that again, dear. Don't let it be true any longer."

"Why, Aunt Mary, I don't understand."

"Hasty toilets were probably a necessity once," said the older woman serenely. "Now that you have leisure, use a part of it in making yourself charming in the eyes of your husband and your friends." It was on Mrs. Dean's lips to reply that she was too old for that, but she checked herself, realizing that such a remark would hardly be in good taste. For a moment she had forgotten that she was not the older of the two.

A few days later Aunt Mary startled them all. "Why don't you take up your painting again, Frances?" she asked abruptly.

"My painting!" gasped Mrs. Dean.

"Mamma's painting!" screamed Louisa, in shrill crescendo.

"Your mother has decided talent," Aunt Mary said, addressing the young woman with a certain gravity in her manner.

"But—but my methods would be so old-fashioned," said Mrs. Dean.

"Then take lessons and learn the newer methods."

Louisa's laughter turned Aunt Mary's eyes toward her. "I—excuse me," she gasped, when she could control her merriment, "but it seems so funny to think of mamma as taking lessons in painting."

This time Aunt Mary ignored her. "There is no reason," she said to Mrs. Dean, "why you should not cultivate your natural gifts, now that you have leisure to do so."

"Don't you think I am too old?" Mrs. Dean asked in a low voice. Her cheeks were painfully flushed. She waited with strange eagerness for the answer.

"My dear child," said Aunt Mary, "you are 43. I am twenty years your senior and last fall I started to learn Spanish."

A week later, when Louisa had entertained half a dozen girls at luncheon and later gone to the Red Cross headquarters with them, Aunt Mary put another of her startling questions. "Where are your friends, Frances?"

"My friends!" exclaimed Mrs. Dean, looking bewildered.

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"Since my coming," Aunt Mary continued, "I have met a score of the young people who are Louisa's friends. Besides her little luncheon party today she has entertained several of them at dinner. But where are your friends?"

Mrs. Dean blushed. "Why, I have left the entertaining to Louisa since she grew older. I enjoy having the young people coming and going." She paused and looked anxious, for Aunt Mary was shaking her head.

"And by and by, when Louisa marries, you will be left forlorn. These girls of 19 and 20 are charming. They act on me like a tonic. But I need other companionship," said Aunt Mary, "and so do you. Didn't somebody say that we must keep our friendships in repair?"

"Aunt Mary," Mrs. Dean exclaimed with sudden tears, "do you know I am in reality years older than you are?"

The older woman laughed. The younger hurried on protestingly. "It's true. It is really. I have got to the end of things. I love to see you in your well-fitting gowns, with your lovely gray hair fluffed out around your face, but I should feel absurd if I wore anything but the plain black dresses I began to wear when I couldn't afford any others. It's wonderful to me when I hear you talking music with Louisa and politics with the doctor, but the time has gone by for me to interest myself in matters outside my house and my housework. My own individual life is over. I'm living in my children."

"I have often thought," said Aunt Mary deliberately, "that we do the most for those we love when we live partly for ourselves." She saw Mrs. Dean's lips quiver and let the matter rest.

But tho nothing more was said, one of the two, at least, was doing a vast amount of thinking. Was it a fact that she was less to her children because she was nothing to the world at large? And if she had made a mistake, was it possible that there yet was time to correct it? Was it true that she was still almost a young woman? She had heard her husband speak not long before of "a rising young man" who, it appeared, was in the early forties. And if this term had not been sadly misapplied, she could hardly claim the right to call herself an old woman. Even age did not mean the resignation of all that lent life charm and color. In Aunt Mary there was no vulgar struggle to conceal the years behind, only a serene claiming of the good each new year brought.

But even Aunt Mary's example and precept might have failed if it had not been for Louisa. The girl's admiration of her mother's aunt, the pretty deference she paid to her opinions, the evident enjoyment she found in her society, brought a flood of enlightenment to the mother who so long had been accustomed to being relegated to the background. It was really true that a mother might mean less to her children for making them her all.

Before Aunt Mary's visit came to an end she had the satisfaction of seeing Louisa surprised. That young lady hurried into the house one afternoon and stopped at the sight of the figure in the easy chair. A

woman in a pretty green house dress, with a touch of color at the throat, returned her gaze and blushed.

"Your mother took her first painting lesson today," Aunt Mary said, breaking in on the silence. "Miss Upshur was very encouraging. I dare say you will have additional reason to be proud of your mother, and I of my niece, before many years have passed."

"I suppose so," said Louisa feebly. As she went up the stairs she was conscious of a vague desire for a better acquaintance with the pretty woman in the easy chair, the woman whose green dress was undeniably becoming, and who was starting to take painting lessons, just as Louisa herself might have done if she had felt that she possessed sufficient talent to make it worth while. It occurred to her with all the force of a novel idea that there was no fundamental reason why a mother and a daughter should not share each other's interests. "Forty-three isn't old for anybody," Louisa reflected, surprised that she had not thought of it before. "And when people are like Aunt Mary they are not old at any age."

Memorable Men, Events and Deeds.

See "Memorable Days," Calendar Pages.

JULY

1. **First World's Sunday School Convention, London, 1889.** In 1886 the executive committee of the International Sunday School Association in session at Chautauqua, N. Y., suggested an international Sunday school convention, to include all lands and to be held in Europe at such a time and place as might be decided upon. The matter was presented to the fifth International convention at Chicago, 1887, where Mr. Edward Towers, of London, took the matter up and later secured the cooperation of the London Sunday School Union. With the cooperation of Continental workers the first World's Sunday school convention was called to meet at London July 1—6, 1889. Eighteen countries were represented with a total of 873 delegates, all but fifty of whom came from Great Britain and North America. The world's Sunday school membership of that year was 19,715,781. Six other world's conventions have since been held: St. Louis, Mo., 1893; London, 1898; Jerusalem, 1904; Rome, 1907; Washington, 1910. At the seventh World's convention at Zurich, 1913, 2,664 registered delegates were present from some sixty different countries, and \$126,000 was pledged for the work of the next three years. The total membership enrollment represented was 28,701,489. The World's Sunday School Association is interdenominational in character, and by cooperating with missionary organizations and otherwise, seeks to extend the work and increase the efficiency of Sunday schools, especially in those regions of the world most in need of help. For further particulars address *World's Sunday School Association, 216 Metropolitan Tower, New York City.*

2. Emmaus Hospital for Epileptics and Feeble-minded Opened, 1893. By a resolution of the General Conference of 1892 the buildings of the former Missouri Theological Seminary, near Marthasville, Mo., were placed at the disposal of a duly organized board for the purpose of caring for epileptics and feeble-minded. The institution was opened July 2, 1893, the same year in which the Ohio State Home for Epileptics, the first of its kind in America, was opened. A second institution for women was opened at St. Charles, Oct. 15, 1901.

3. Hans Egede lands in Greenland, 1721. Egede, Hans. (1686—1758), Norwegian, educated in Denmark, was the first missionary to Greenland. When upon his arrival he discovered that the descendants of the old Northmen, whom he had thought to find there, had disappeared, he resolutely turned his attention to converting and civilizing the Eskimos and met with no little success, considering the tremendous physical and educational difficulties.

4. Independence Day. July Fourth is the national holiday of the United States, in memory of the unanimous ratification, on July 4, 1776, of the Declaration of Independence by the Continental Congress.

5. John Oldcastle, 1360. An English nobleman, who suffered death as a Lollard, as the followers of Wyclif were called. At his own expense he had the works of Wyclif transcribed and widely circulated among the people, and paid a large body of preachers to propagate the views of the reformer thruout the country. He was hanged and his body consumed as it hung in chains over a fire, in 1417.

6. John Hus† (1370—1415). The Bohemian scholar and reformer. Influenced by the writings of Wyclif, he lectured upon them in the university at Prague and translated them into Bohemian, thus attracting wide attention. For denouncing the hierarchy of the Church and the corruption of the priests he and his followers were put under the ban in 1410. In 1414, obedient to a summons, but under the protection of King Wenceslas and Emperor Sigismund, he went to the General Council at Constance, where he was soon apprehended, accused of heresy and imprisoned for several months. On his refusal to retract all his teachings he was condemned to be burned at the stake. He was executed the same day and his ashes strewn into the Rhine.

7. The Hawaiian Islands Annexed, 1898. Early in 1893 a revolution occurred in Hawaii, the queen having proclaimed a constitution that was adverse to the interests of the large number of foreign residents. A body of soldiers from an American warship was landed, the queen deposed, and a provisional government organized. A treaty of annexation was drawn and submitted to the Senate shortly before President Harrison's term expired, 1893, but withdrawn by President Cleveland two days after his inauguration, the action of the previous administration disavowed, and a new investigation ordered. The disposition of the United States government being seemingly favorable to the deposed queen, negotiations for her restoration were begun, but had to be

abandoned because of her refusal to grant a general amnesty. For four years the islands constituted a republic. With the Republicans again in power the negotiations for annexation were renewed and the resolution annexing the islands passed Congress July 7, 1898.

8. Killian† (644—697). An Irish missionary and martyr of the seventh century. He devoted himself to missionary work in Franconia, (the part of Germany on both sides of the Main from the Rhine to Bohemia) and succeeded in converting the duke with many of his followers, and opening the way for the complete conversion of the country. He was murdered at the instigation of Geilana, the duke's sister-in-law whose marriage he had declared invalid.

9. Braddock Defeated, 1775. When the king of England authorized the governor of Virginia to grant a vast tract of land west of the Alleghanies to the Ohio Company for the purpose of colonization, the French asserted their claims to this region, arrested English immigrants and established new strongholds. General Braddock was sent to America to defend English rights, but owing to his ignorance of the methods of the fighting savages, and his unwillingness to accept advice from the Colonial officers, his troops were thrown into utter confusion and quickly defeated by a strong force of French and Indians within a few miles of Ft. Duquesne. Braddock himself fell mortally wounded. Washington and his troops alone saved the day from total destruction. As a result the French retained full control of the frontier for several years longer.

10. William I, Prince of Orange† (1533—84). Leader of the revolt of the Netherlands against Spain. After his success in this effort, he brought about the formation of the Union of Utrecht, 1579, which marked the birth of the Dutch republic. During this struggle he openly professed himself a Calvinist, tho disclaiming the fanaticism which characterized many of his co-religionists, and urged Calvinists and Lutherans to harmonize their differences. A price of 25,000 gold crowns having been put upon his head by Philip II, he was assassinated. His piety and integrity were unquestioned, and his sagacity, courage and determined will made him a natural leader of men.

11. The Suttee prohibited in India, 1829. The Suttee (from *sati*, virtuous wife) is the practice which prevailed in India of a wife burning herself on the funeral pyre, either with the body of her husband, or separately, if he died at a distance. It appears to have been first a royal custom and privilege, afterwards generalized and made legal. Under other names and in other forms, the widow's death at the grave of her husband is known in many parts of the world. The custom was officially abolished by the British in 1829, but is said to be still secretly practiced.

12. Charles Kingsley (1819—75). English author and clergyman and a man of striking versatility. His most important works are *Hypatia* and *Westward Ho!*

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Rev. Theodore Mayer, St. Louis, Mo.

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

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Rev. Theodore Mayer, Secretary,

1716 CHOUTEAU AVE.

ST. LOUIS, MISSOURI



THE BEAUTIFUL CAMPUS

13. Congress at Berlin, 1878. The European diplomatic conference which met at Berlin to settle the Eastern question and especially those phases which grew out of the Russo-Trukish war. The success of Russia's armies in this war and the treaty of San Stefano led her rivals in the East, Austria-Hungary and Great Britain to assert their dissatisfaction with the new arrangement and Prince Bismarck arranged for a congress of all the European Powers at Berlin. Russia was compelled to abandon the fruits of her triumph, and the principle that the status of the Turkish empire was to be decided by the Powers jointly and not by one of them, was affirmed. Roumania, Servia and Montenegro were declared independent principalities, and Bulgaria and Eastern Rumelia were carved out of Turkish territory. Russia was allowed to retain the most of her conquests in Turkish Armenia, and Great Britain holds Cyprus for Turkey as a guarantee against further aggression by Russia in Asia. The whole arrangement has been a source of international bitterness between practically all the European Powers and the Balkan provinces.

14. Storming of the Bastille, 1789. The Bastille, a name originally applied to any fortress, was the Castle of Paris used as a state prison. The accounts of the cruel treatment of some prisoners, of the lenity with which noble or wealthy prisoners were treated and the procedure which kept so many prisoners in confinement without a trial, caused it to be regarded as the symbol of oppression, and it was only natural that it should be one of the first objects of attack by the populace of Paris at the outbreak of the Revolution. A bronze column now marks the place site of the Bastille, and the anniversary is celebrated every year as the French national holiday.

15. Jerusalem taken by the Crusaders, 1099. After the Moslems had taken Jerusalem in 637 the Christians were treated leniently, but when the Egyptian Caliphs took possession their condition became more serious. The Turks captured the city in 1077 and their maltreatment of the Christians was one of the chief causes of the Crusades. In 1099 the Crusaders, under Godfrey of Bouillon, gained possession of the city. Moslems and Jews were severely treated, and after some squabbling about the choice of a ruler, Godfrey was finally chosen king, tho he refused to "wear a crown of gold where his Saviour had worn a crown of thorns," and called himself simply Protector of the Holy Sepulcher. Godfrey died in a year, and after nearly a century of dissension and conflicts among the Christians the city was again captured by the Moslems under Saladin in 1187. Tho formally in the possession of the Emperor Frederick II for fifteen years, (1229-44) it has never again been under Christian rule until captured by the British Dec. 10, 1917.

16. Anne Askew† (1521-46). An English Protestant, zealot and martyr, of gentle birth, highly educated and devoted to Biblical study. Her husband, a staunch Roman Catholic, whom she had been obliged to marry against her will, put her out of his house because she had offended the priests. Arrested on the charge of heresy she was

imprisoned, but released on bail and acquitted. Arrested a second time for the steadfast adherence of her faith, she was tortured by the rack and finally burned at the stake.

17. Christian F. Schwartz (1726—98) lands in India, 1750. In 1706 the Danish-Halle missionaries, Ziegenbalg and Pluetschau, had come to Tranquebar on the Bay of Bengal and established the earliest Protestant missionary station in India. It was in the footsteps of their very successful work that Schwartz, a very talented, devoted and energetic missionary, came to India in 1750 at the age of twenty-four years. In four months he preached his first sermon in Tamil. Having already become familiar with the language at Halle, he was able to begin preaching quite early, and in twelve years he had baptized 1,238 in the city and was also laboring faithfully for the English garrison for which no religious instruction was provided. His salary of £100 he devoted first to the building of a mission house and a school, and afterward gave away most of it in charity.

18. Infallibility of the Pope declared, 1870. The immunity from error in all that regards faith and morals was universally claimed for the recognized Church Councils both by the Roman and the Greek Catholic Churches. In regard to the judgment of the Pope alone without the bishops the opinion was divided between the Gallican and the Ultramontane divines; the latter affirming, the former denying, the pope to be infallible, until the Vatican Council, 1870, when the latter idea prevailed. The minority of bishops who opposed the decree did so, not because they disbelieved the doctrine, but because they considered its imposition as an article of faith inexpedient. The meaning is that when the pope, as the pastor and doctor of all Catholic Christians, defines a doctrine regarding faith and morals to be held by the universal Church, his words are to be accepted as possessing the same infallibility which attaches to the teaching of the Church.

19. Pastors Tanner and Jost sent to India, 1885. After the General Conference of 1883 had assumed the support of the India Mission begun in 1867 by the New York Evangelical Missionary Society, the formal transfer was made May 19, 1884, in New York City. At the meeting of the Board charged with the supervision of the work, April, 1885, it was decided to send out two missionaries who had volunteered, Pastor Th. Tanner and Mr. J. Jost, a recent graduate of Eden Seminary. The solemn consecration of these first missionaries sent out by the Synod took place on July 19, 1885, at St. Peter's Church, St. Louis, which had generously contributed \$1,000 for their equipment.

20. The Armada defeated, 1588. The Spanish fleet called the "Invincible Armada," consisting of 131 vessels, with 8,000 sailors and 19,000 soldiers left Lisbon on May 19, 1588, to punish England and especially Queen Elizabeth for permitting the execution of the Roman Catholic Mary, Queen of the Scots. The English fleet equipped to meet it had the advantage of lighter weight and better armament, and was also greatly aided by severe ocean storms and the Spanish commander's

mismanagement. After a fearful voyage only fifty ships returned to Spain. The destruction of the Armada was the collapse of Spain's naval power.

21. Friedrich Froebel† (1782—1852). A German educationalist, the famous promoter of the kindergarten movement. After repeated failures to realize his ideas the writings of Comenius gave him a fresh impulse toward the development of his plans, and an invitation of the Bernese government to found an orphanage in the neighborhood proved a turning-point in his career. The keynote of his work was that the education of the nursery must be reformed and that mothers should be trained for their most important duties. The kindergarten is undoubtedly the most important and far-reaching educational reform of the nineteenth century.

22. Battle of Tours, 732. Tours, in western France, was an important city and fort in early Gallic and Roman history. It is famous for the momentous battle fought in the neighborhood, when Karl Martell repulsed the vast invading army of the Saracens.

23. Methodist society founded, 1740. Attracted by the simple evangelical piety of the Moravian Brethren, John Wesley imbibed the doctrine of "saving grace" from Peter Boehler, one of their London preachers, and broke away from his former spiritual ideals. His association with Whitefield led him into evangelism as his life-work, and on July 23, 1740, he formed the Methodist Society, (now the "class meeting"), to pray and talk over the things of God. A leader (a layman) was appointed over each society, whose duty it was to watch over their souls and to give spiritual counsel. This was the beginning of Methodist organization.

24. Thomas a Kempis† (1380—1471). German mystic and author of the "Imitation of Christ," the pearl of all the writings of the mystical German-Dutch school of the fourteenth and fifteenth centuries. With the "Confessions" of Augustine and Bunyan's "Pilgrim's Progress" it occupies a foremost place, after the Bible, among useful books of devotion. Protestants and Roman Catholics alike join in giving it praise, and few books have had so extensive a circulation. The mystics professed a pure, sublime and wholly disinterested devotion, maintaining that they had direct intercourse with the divine Spirit, and acquired a knowledge of God and of spiritual things unattainable by the natural intellect.

25. Andreas Irion† (1823—1870). One of the early Evangelical leaders, a profound thinker and a teacher of unusual ability. A native of Wuerttemberg he received his theological training at the Basel Mission Institute. He was about to enter upon missionary work in the Russian Caucasus, when the ukase prohibiting Swiss persons, or persons educated in Swiss institutions, from missionary work in Russian dominion caused him to be sent to the United States. His unusual talents were soon recognized and he was called to the chair of dogmatics of

Missouri Theological Seminary (now Eden Seminary) in 1853. He represented the best positive and constructive theological thought of Germany, and his teaching was as free from confessionalism as it was from liberalism. In 1857 he became Pastor Binner's successor as head of the institution and was for ten years editor of *Der Friedensbote*. The Evangelical Catechism as we have it today was chiefly his work, and his lectures on Evangelical doctrine are embodied in his *Erklaerung des Evangelischen Katechismus* (Explanation of the Evangelical Catechism). His sudden death in the prime of mature manhood was a great loss to the Seminary and the Church.

26. Robert Fulton (1795—1815). A celebrated American engineer. After studying painting Fulton devoted himself wholly to mechanics and received patents from the British and French governments for several useful inventions, before turning his attention entirely to the application of steam to navigation. In 1806 he returned to New York to superintend the construction of the *Clermont*, which started off on her trip to Albany in the following year in the presence of thousands of astonished spectators. The speed of this vessel, about five miles an hour, was considered a wonderful achievement. Attempts to apply steam to navigation had been made before in America (1786—87) and in England (1789) but Fulton was the first to do so with any degree of success.

27. Atlantic Cable laid, 1866. The idea of telegraphic communication between America and England dates from 1845. The success of the cable across the English Channel (1851) and other European cables led to more definite plans, and with the cooperation of Cyrus W. Field, a New York capitalist, which was secured in 1854, the first attempt was made in August, 1857. It failed, as did also two attempts in June of the following year. The third attempt was successful, however, and on August 16, 1856, the first message was sub-transmitted between Queen Victoria and President Buchanan. But even while the event was being celebrated the cable broke. Mr. Field lost his fortune in the panic of 1857, but did not give up his faith in the ultimate success of the enterprise. A new cable weighing 300 pounds to the mile instead of 107, the weight of the old, was made and the *Great Eastern* was chartered to lay it. The first attempt failed again, but the second succeeded, and on July 27, 1866, the Newfoundland coast was reached without a mishap, and from this time on communication with Europe by means of telegraphic cable has been undisturbed.

28. The Fourteenth Amendment adopted, 1868. The Thirteenth, the Fourteenth and Fifteenth Amendments to the Constitution were adopted after the Civil War as a part of the reconstruction policy of the government, in order to secure to the lately emancipated slaves the legal benefits of full citizenship in the United States and in the several States. The Fourteenth Amendment forbade any State to take away the privileges of citizens of the United States, excluded the leading Confed-

THE EVANGELICAL LEAGUE

See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

"Evangelical Young People Mobilized and Trained for Christian Service"

ORGANIZATION: The Evangelical League is organized along the lines of the Evangelical Church to which it belongs. The National Evangelical League meets in convention every four years and is directed in the interim by an executive committee consisting of five officers and six trustees. Next in order are the District Leagues corresponding to the denominational Districts. In cities where several Evangelical churches are located and in pastoral conferences, the Evangelical Leagues are organized into Federations. The foundation of the whole structure is the Evangelical League in the local church.

METHOD: The training and service of the young people is carried on mainly thru the work of committees. The following committees are at work: Religious Work (or Devotional), Missionary, Benevolence, Social Service, Junior Work and Students Department. Special committees have been named for Standardization, Expansion, Study and Service to carry on the four year program outlined at the Cleveland convention. Every District League, Federation and local League should have all these committees organized and at work.

STATISTICS: Affiliated with the National Evangelical League are ten District Leagues, and twenty-eight Federations. The latest District organized is Minnesota.

In 1917 six hundred and ninety-three Leagues were reported to the correspondence secretary with a total membership of 28,450, an increase of fifty-five Leagues and 3,410 members over the previous year. Leagues reporting a religious work committee, 173; Mission, 83; Benevolence, 80; Membership, 274; Entertainment, 300; Social Service, 110.

The total income of all Leagues was \$68,265.88, and the total expenditures were \$53,166.89. The League contributed \$8,921.13 for Benevolences and \$28,636.68 for their respective churches.

LEAGUE DAY: Thirty Leagues reported a special service for League Day, March 24th. The total attendance at these meetings was 6,147 and two hundred new members were gained for the League. These services were everywhere fraught with much blessing and Evangelical League Day will soon assume the same significance for the young people that Rally Day has for the Sunday school.

EXPANSION CAMPAIGN. This was conducted with marked success by sixty-one Leagues. The Expansion Committee will continue its work until the next convention.

STUDY COURSE: Thru the medium of this excellent course the Evangelical League is seeking to give definite training to the young people for Christian service. The course presents a clear study of the development of the Christian Church with special reference to the Evangelical faith, and emphasizes the cardinal duties and responsibilities of the Christian life.

All young people are urged to enroll in this course and receive recognition for completion of study.

THE POINT STANDARD: On the opposite page is outlined the ten-point standard adopted by the Evangelical League. All Evangelical Leagues are encouraged to measure up to this standard. For further information regarding this or any other phase of Evangelical League activity write to the Corresponding Secretary: REV. PAUL SCHROEDER, 930 MARENGO ST., NEW ORLEANS, LA.

STANDARD EVANGELICAL LEAGUE

I. Complete organization, with at least four officers and the following committees: Religious work (or Devotional), Membership (or Lookout), Missionary, Benevolence, Entertainment, Study.

II. Weekly Religious and Educational Meetings.

III. At least one Study Class for the Evangelical League Study Course.

IV. Three-fourths of the membership contributing to denominational benevolence.

V. Membership in District League (or Federation where no District League is organized).

VI. Payment of dues to District and National League.

VII. Representation at the annual District or Federation Convention.

VIII. Five or more subscriptions to the Evangelical Tidings or the Jugendfreund.

IX. Annual net increase of 10 per cent in membership.

X. Definite War Time Program as outlined by the War Welfare Commission. (For the Duration of the War).

Let EVANGELICAL TIDINGS help you do your League work right. Tidings readers get all reports and announcements of officers and standing committees, the weekly devotional topics, interesting short and serial stories, and bright and helpful sketches and articles on timely subjects. Single copies, 75 cents; 5 or more copies, 60 cents.

See Official Directory, pages 92-95, for names and addresses of members and officers of the Board.

erates from office until pardoned by Congress, and provided that the debt of the United States should be paid in full, and the Confederate war debt should never be paid.

29. William Wilberforce† (1750—1833). An English statesman and philanthropist, known for his great struggle for the abolition of the slave trade in England, in which he was finally, after repeated failures, successful in 1807. His attempt to secure the abolition of slave trade abroad did not succeed during his lifetime. He was a man of great versatility of mind and character, and so kind and sincere that even his opponents loved him.

30. William Penn† (1644—1718). A celebrated English Quaker and the founder of Pennsylvania colony. His youthful enthusiasm for the Quaker ideas assumed a pugnacious form, that brought him much trouble. He became a minister and engaged in preaching and writing tracts on various religious subjects. After being twice imprisoned for violating the Conventicle Act, he visited Holland and Germany in the advancement of Quaker interests. Turning his attention to the New World he used the money left him by his father in founding a Quaker colony in the territory now forming the State of Pennsylvania (1682). His treaty of friendship with the Indians saved the colony from the horrors of Indian warfare, and his wise and liberal government brought immense progress to the colony, where the principle of religious toleration was established from the first. His influence with James II brought a measure of religious toleration for England, tho the mass of non-conformists refused to avail themselves of it. After a period of much persecution, he was finally acquitted with honor and returned to the colony. The dishonesty of his American agent virtually ruined him, and the last years of his life were spent in prison.

31. Ignatius of Loyola† (1495—1556). A Spanish nobleman and founder of the Jesuit order. Up to the age of twenty-six his life had been divided between the love of women and sports, and quarrels over points of honor. While recovering from a severe wound he read and reread books on the achievements of the saints and finally renounced temporal for spiritual warfare. Recognizing the need of an education he spent much time in study at various European cities, and formed at Paris, Aug. 16, 1534, with chosen companions the beginning of the famous Society of Jesus. The two features that make the order such a power in the Roman Church are absolute obedience and a perfect system of scrutiny. So formidable has their political influence been supposed to be that they have often been expelled even from Roman Catholic countries. The methods ascribed to them have made the name a synonym for craft and intrigue of every kind. The constitution of the Jesuits is entirely the work of Loyola and great writers have called it one of the world's works of genius. There is no evidence that Loyola founded the order to counteract the effects of the German Reformation. He was tolerant enough to correct many abuses in the treatment of Jews and established many charitable institutions.

AUGUST

1. **Robert Morrison† (1782—1834).** The first Protestant missionary to China. Sailing for China in 1807 he set himself at once to study the language and translating the Bible, since the preaching of the Gospel had been prohibited. Since 1809 he was translator to the East India Company's factory at Canton, a position which secured for him permanent residence in China, ready access to some of the people, and time for the translation of the Scriptures and the preparation of his Chinese dictionary, for which the Company at various times also advanced large sums of money. In 1810 a Chinese version of the Acts appeared, the first portion of the Scriptures in Chinese printed by any Protestant missionary. In 1814 the New Testament appeared, and in 1818 the translation of the entire Bible was completed. The difficulties of this work, which comprised twenty-one quarto volumes, were enormous at this stage of the missionary enterprise, but the value and importance of both the Chinese Bible and dictionary, in spite of obvious deficiencies, cannot be overstated.

2. **Martyrs under Nero, 64 A. D.** On the night of Aug. 2 fire broke out in the bazars adjoining the Circus Maximus in Rome. The flames spread with great rapidity, and all attempts to control and extinguish them were in vain. Countless persons perished, and hundreds of thousands lost all they had, for the fire raged for nine days and destroyed more than two-thirds of the city. Emperor Nero was generally thought to have started the fire, as all considered him capable of deliberately planning so terrible a deed in order to build up a more beautiful city. When the indignation of the people threatened to break out in open riot, however, Nero caused the rumor to be circulated that the Christians had started the fire. In the popular mind they were known to hate heathenism and its institutions, and the rumor was the more eagerly seized upon, as the rabble would be wholly free to take terrible vengeance upon them. A fierce persecution immediately broke loose, and it is impossible to say how many were hunted from their hiding-places and delivered to the authorities for cruel punishment. Many were crucified, many others sewed into the skins of animals and thrown before wild animals, still others were wrapped in rags soaked in pitch and tied to tall pillars and then set afire as darkness came on. It is supposed that Saint Paul also lost his life in this persecution. At the same place where the blood of these nameless martyrs flowed Constantine built a large beautiful basilica church. When this splendid structure came to be beyond repair, in the fifteenth century, St. Peter's, the largest church in the world, was erected upon the site.

3. **Lake Victoria Nyanza discovered, 1858.** The largest lake in Africa, and, next to Lake Superior, the largest sheet of fresh water in the world. It is about 200 miles long, by 150 wide, and its area is estimated at about 26,000 square miles. The extreme upper course of the

Nile forms the outlet of the lake, which was discovered in 1858, circumnavigated by Stanley in 1875, and later explored by him and others.

4. **Hans Christian Andersen† (1805—75).** The "children's poet," a celebrated Danish writer, whose "best poetry is his prose." As the child of poor and shiftless parents, he had little instruction and few associates. Stimulated by *The Arabian Nights*, he began to write and finally gained a scholarship and friends, who enabled him to work himself up. His *Fairy Tales*, by which he achieved world-wide recognition, were written in 1835, and his *Picture Book without Pictures* in 1840. His other writings gave him a reputation for picturesque description, humor and pathos. In appearance Andersen was limp and very ungainly, tho he fancied himself distinguished looking, and had a child's delight in dress and decoration. He did not like children and was not personally attractive to them, yet no writer looks at nature so wholly with the child's eyes as he, none so interpenetrates narration with the smiles, the fears, the very intonations of childhood.

5. **Philip Henry Sheridan† (1831—88).** A distinguished American soldier of the Civil War. A graduate of West Point in 1853, he was appointed colonel of the second Michigan cavalry in 1862, advancing rapidly, being appointed major-general early in 1863. His dashing ride of twenty miles from Winchester to Cedar Creek, to save the Army of the Shenandoah, Oct. 19, 1864, was one of the most brilliant exploits of his career, and is immortalized in the stirring poem by Thomas Buchanan Read, "Sheridan's Ride." During the remainder of the war he continued to serve under Grant in Virginia, and was present at Lee's surrender. At the close of the war he received the thanks of Congress, and upon the inauguration of the reconstruction policy was appointed commander of the fifth military district (Louisiana and Texas), where he was known for his stern and vigorous enforcement of the reconstruction acts. Upon the retirement of General Sherman, in 1883, he succeeded to the chief command of the Army.

6. **Ben Jonson† (1573?—1637).** An English dramatist famous for his epigrams and essays. His career was somewhat checkered during his youth and early manhood, but the solid learning he had secured in youth, and his native character and judgment, from which his words of wit and wisdom sprang, have made his reputation secure for all time. Convivial by nature he ruled as a monarch at the hostelrys where the poets and dramatists of his day gathered. He was greatly attached to Shakspeare, who seems to have been one of his early associates. He was buried in Westminster Abbey, where his tombstone bears the inscription: "O rare Ben Jonson."

7. **Henry IV† (1553—1610).** King of France from 1589 to 1610, sometimes called the Great. His mother was a zealous Calvinist, and at his father's death, 1562, he came under her sole control and was carefully educated in her faith. Upon the outbreak of the third civil war

in France the young prince and his interpid mother joined the Huguenots, and after the death of the Prince of Conde, 1569, the army proclaimed Henry chief of the Protestant cause. The death of his mother, 1572, made him king of Navarre; in the same year the massacre of St. Bartholomew took place, in which Henry's life was only spared on condition of his becoming a Catholic also. For more than three years he was virtually a prisoner at the French court, until he escaped to the Huguenot camp where he repudiated his enforced conversion and took command of the army. In 1589 the assassination of Henry III made him rightful king of France. As a Protestant he faced almost insuperable obstacles, but he succeeded in securing acknowledgment as king by professing allegiance to the Church of Rome. "Paris," the light-hearted but astute monarch is reported to have said, "is well worth a mass." As king he stopped many old abuses and established new sources of wealth and prosperity for his subjects, so that the country enjoyed a prosperity previously unheard of. Tho his faults were numerous they were eclipsed by his surpassing qualities, which made him easily the greatest of Bourbon kings.

8. Norwegian Mission Society Organized, 1842. Norwegian missionary work began with Hans Egede (1685—1758), the Norwegian apostle of Greenland, but as Norway was at that time united with Denmark, and as Egede was supported by the Danish government, he has been identified with Danish missions. After the separation of Norway from Denmark, 1814, there were formed, especially among the followers of the revivalist Hans Nilsen Nauge, a number of minor missionary societies, who supported Swiss and German missionary enterprises. On August 8, 1842, the associations in western Norway consolidated into the Norwegian Mission Society and were joined a year later by practically all the others. The headquarters of the Society are at Stavanger, and the Society works with an income of \$260,000 in China, South Africa and Madagascar.

9. Robert Moffatt† (1795—1883). Pioneer missionary to South Africa. Born in Ormiston, Scotland, he was a gardener in early life, but under the influence of some Wesleyan ministers he gave himself to religious work. His application was accepted by the London Missionary Society and he was sent to South Africa in 1817. His missionary labors were very successful from the first, and did much to improve the character of the people and develop civilization. During a visit to England, 1839—43, his addresses and his personality inspired David Livingstone to become a missionary. Livingstone later married a daughter of Moffatt. After returning to Africa Moffatt remained there until 1870, when he returned and settled in Brixton, London, where he spent the remainder of his life. His chief literary work was the translation of the Bible into the language of the Bechuanas.

10. Jerusalem destroyed, 70 A. D. Jesus had foretold the destruction of Jerusalem, because the inhabitants of the city and the Jews in

general would not accept Him as their Saviour, Matt. 23: 37, 38, and 24: 1, 2. The Jews, however, still believed themselves God's chosen people and desired to free themselves from the rule of the Gentile Romans. In 66 A. D. a rebellion was organized and the Roman emperor sent an army to suppress the insurrection. In April, A. D. 70, Titus began the siege of Jerusalem and a most horrible famine ensued. Three months later the Romans stormed the Holy City and destroyed it, even the temple, which Titus desired to save, being burned to the ground. The Christians, being forewarned, and remembering Jesus' admonition, had left the doomed city in good season, and found refuge in Pella, beyond the Jordan. The destruction of the city was accompanied by an awful massacre. All the ground was covered with corpses, over heaps of which the soldiers pursued the fugitives. It is stated that more than a million people were either slain or starved to death during the siege. Thousands were sold into slavery or sacrificed in gladiatorial shows. The destruction of Jerusalem and of the temple scattered the large Christian Church that had existed there, and made an end of the sacred feasts, sacrifices and services of worship, in which the Christians had so far joined with the Jews. As a result Christianity was entirely cut off from Judaism and gained entire independence. Many Christian churches were established in all parts of the then known world.

11. Japan establishes religious freedom, 1889. The chief religion of Japan is Buddhism, which was introduced into the country during the sixth century, A. D. The Portuguese were the first Europeans to reach the islands, 1542, and seven years later Francis Xavier, with a few Jesuit companions, began to preach Christianity. His direct missionary work consisted chiefly in reading a summary he had prepared to those who were drawn by curiosity to see and hear the foreigner. The Japanese were ready to listen to a new religion, and about 200,000 nominal Christians had been "converted" by 1590. In 1614 the suppression of Christianity and the expulsion of the missionaries was ordered. The gates of Japan were first opened to the world by Americans, 1854, and the first Protestant missionaries to enter the country were Americans. They at first obtained the right of residence only as teachers of English in Japanese schools, rather than as preachers of the Gospel. In 1873 the old edict against Christianity was repealed, and the number of missionaries at once increased. A remarkable tide in favor of Christianity set in, and it made rapid progress among all classes of people. In 1884 the connection of the State both with Shintoism and with Buddhism was dissolved, and in 1889 full freedom for missionaries was proclaimed.

12. James Russell Lowell† (1819—91). A distinguished American poet, essayist and diplomat. He studied law, but never seriously practised it as a profession, choosing rather to follow his literary bent. His "Bigelow Papers," a series of satirical poems directed against the Mexican war, secured wide recognition for his talents, and his "Vision

of Sir Launfal," appeared in 1848. From 1855 to 1877 he was professor of modern languages at Harvard, and editor of the *Atlantic Monthly* and the *North American Review*. His "Three Memorial Poems," with the famous tribute to Washington, Lincoln and America, made him the most conspicuous poet of American patriotism. As a poet he is vigorous, richly gifted with wit and humor, but with little conscious artistic sense, gaining his reputation by native vigor and sound common sense. His residence in Europe as minister to Madrid, and later to London, enabled him to interpret to his public the spirit of authors then not widely known in America, thus supplementing the work of Longfellow, who had aroused his country to an appreciation of the beauty and traditions of Europe.

13. Jeremy Taylor† (1613—67). An English prelate and author. He has been called "the English Chrysostom" on account of his eloquence, and his devotional writings have been popular for each generation since his time.

14. Cologne Cathedral completed, 1880. The Cologne Cathedral is accounted the noblest specimen of Gothic architecture in Europe. It was begun in 1248 (an original structure erected in the ninth century having been burned that year), and the work was carried on, more or less actively, until the Reformation, when it was suspended. During the subsequent centuries not only nothing was done to advance it, but the uncompleted structure was suffered to decay. In the beginning of the nineteenth century, however, popular enthusiasm for its completion was aroused, and since 1842 its completion was rapidly pushed by means of funds supplied thru popular subscription. The towers were finished in 1880, and the completion of the grand work was celebrated with great splendor.

15. Eusebius of Caesarea† (about 260—340). The father of ecclesiastical history. Born in Palestine, he had to flee to escape martyrdom, and went to Egypt, where he was imprisoned. He attended the Council of Nicea (325) as bishop of Caesarea and made the opening address. He stood in high favor with Constantine and has the reputation of being the most learned of the Church fathers after Origen. Unfortunately his accounts omit all reference to the wickedness and the dissensions of Christians, considering such matter not edifying.

16. Leipzig Missionary Society founded, 1819. Ever since its organization the missionary society at Dresden had been closely affiliated with that at Basel. The desire to emphasize distinctly Lutheran creed and organization led to separation from Basel and to the development of a missionary school and society for this purpose. Headquarters were removed to Leipzig in 1846. At the present time it conducts mission work in British Malaysia, India (Madras), and East Africa (British, German). Its constituency is drawn chiefly from the Lutheran churches of Saxony, Bavaria, Mecklenburg, Hannover, the Baltic prov-

inces (Russia), and the old Lutheran Church of Prussia. Its income is about \$250,000.

17. Frederick the Great† (1712—86). King of Prussia from 1740—86. The young prince early manifested literary and artistic impulses, which his practical father determined to stifle. His forced application to clerical duties taught him valuable lessons with regard to the administration of a great kingdom. The first half of his reign was filled with wars in which he was opposed by practically all the European powers, and as a result of which Prussia gained great military prestige, tho without territorial gain. These wars were conducted without incurring a national debt or increasing taxes, the funds having been secured by inflating the currency, but the king's wise measures soon put the country on a sound basis. He reclaimed vast stretches of waste land, stimulated industry, abolished serfdom, granted freedom of speech, and, in literary and scientific matters, liberty of the press. He took a great interest in the American Revolution, appreciated the greatness of Washington, and was one of the first sovereigns to conclude a commercial treaty with the United States. It is peculiar that he had no sympathy whatever with German national aspirations and despised the German language, while cultivating the French.

18. Ole Bull† (1810—80). A remarkable Norwegian violin virtuoso. In his youth he showed remarkable musical talent, but was obliged to follow his bent out of doors, as his father would not tolerate the instrument in his house. Tho his first appearance aroused enthusiasm, despair and discouragement because of later misfortunes caused him to attempt suicide. The interest of a wealthy Parisian woman gave him new hope, and his debut at the French capital was a triumph. Fortune turning against him in Europe he came to America, 1844, where he won enthusiastic recognition. He returned to America three times, finally marrying and purchasing a home in Cambridge, Mass. He died at his summer residence in Bergen, Norway. Tho his technique was unsurpassed, critics could discern the self-taught musician; nevertheless no modern artist possessed his poetic power.

19. Evangelical Alliance founded, 1846. A voluntary association of Evangelical Christians belonging to various denominations and countries, originating in a strong desire to form a more practical union among Protestants to promote the cultivation of Christian fellowship and the extension of Christian faith. At the organization meeting in London the 800 persons present, consisting of Episcopalians, Presbyterians, Independents, Methodists, Baptists, Lutherans, Reformed, Moravians, and others, representing England, Scotland, Ireland, Germany, France, Switzerland, the United States and other countries, adopted the following doctrinal articles, as an expression of the points of faith considered essential among those embraced in the Alliance: 1) The divine inspiration, authority and sufficiency of the Holy Scriptures; 2) the right and duty of private judgment in the interpretation of the Holy

Scriptures; 3) the unity of the God-head and the Trinity of the persons therein; 4) the utter depravity of human nature in consequence of the fall; 5) the incarnation of the Son of God, His work of atonement for the sins of mankind, and His mediatorial intercession and reign; 6) the justification of the sinner by faith alone; 7) the work of the Holy Spirit in conversion and sanctification; 8) the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked; 9) the divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of baptism and the Lord's Supper. The organization has since been extended thruout Protestant Christendom, but is in active operation only since when it meets in general conference having the character of Protestant ecumenical councils, but claiming only moral and spiritual power. Nine of these have been held, the last one in Florence, 1891. It has aided in bringing about changes in favor of religious liberty in Turkey, Sweden, the Baltic provinces of Russia and in Japan.

20. Pastor Joseph Rieger† (1811—1869). Evangelical pioneer and founder. Born of Roman Catholic parents he was destined for the priesthood because of intelligence and faithfulness at school. In helping a dull Lutheran scholar, who attended the same school, study his catechism he became familiar with Protestant teachings. Later on, after abandoning the idea of becoming a priest, he was deeply impressed by a sermon on John 3: 16 by a young Roman Catholic priest, and was led to pledge his whole life to his Saviour's service. Not finding satisfaction in the Roman Catholic Church he embraced the Protestant faith and entered Basel Missionary Institute, 1832. He was sent to America four years later, and undertook the work of a traveling missionary in Illinois, Missouri and Iowa, amid many hardships, which ruined his health. During his ministry in Illinois he found a home with Elijah P. Lovejoy, the noted abolitionist writer and agitator, and his intercourse with him greatly strengthened his anti-slavery convictions. In 1847 he took charge of a struggling church on the Charette, Warren Co., Mo., now Holstein, where he remained thirteen years, rendering valuable service in connection with the establishment of the theological seminary, making many a long and weary journey thru the surrounding country to secure money and building material. In 1860 he removed to Jefferson City, where, in spite of much physical weakness he not only ministered to the strong and growing church and also to the inmates of the state penitentiary. He was an active and enthusiastic member of the Evangelical Church Association of the West from the very beginning, and was the first chairman of the Board for Educational Institutions. His breadth of mind appears from the manner in which he associated with the representatives of American Christianity and early acquired the fluent use of English.

21. Moravian Missions begun, 1732. In 1722 a number of Bohemian families, descendants of John Hus, followed Christian David to Saxony, where they founded the town of Herrnhut on the estate of Count Zinzendorf, who had offered them an asylum. Others followed and Count Zinzendorf became the leading bishop of the resuscitated Moravian Church. A memorable day of prayer and conference was held on Feb. 10, 1728, when Zinzendorf and his brethren discussed the possibility of a forward movement. Distant lands were to be won for Christ, and they trusted the Lord to give them strength and find the way. The next day twenty-six unmarried men volunteered, and in July of the same year Zinzendorf returned from a visit to Copenhagen, accompanied by a negro from the West Indies, who described the great need of the slaves in the islands to such a purpose that two young men, Dober and Leopold, offered to go to them as missionaries. But Zinzendorf deemed it best to delay their departure that their fitness for these undertakings might be thoroly tested. On Aug. 21, 1732, Dober and David Nitschmann set out on foot, with two ducats and three thalers, on their way to the Danish capital, whence they sailed in October for St. Thomas, arriving there in December of that year. From that time on the Moravian missionary work has spread into practically all parts of the world, the present fields being: India, Australia, South Africa, East Africa, Dutch Guiana, British Guiana, Central America, Lesser Antilles, Haiti and Santo Domingo, Jamaica, Alaska, Canada and the Labrador. The income of the Society is reported as \$529,548. The Moravian churches of Europe and America are doing more for foreign missions in proportion to their membership than any other church body.

22. Santa Fe taken, 1846. Santa Fe, New Mexico, is without doubt the oldest city in the territory of the United States. The Spaniards visited the site in 1542 and found there a large Indian pueblo with a population estimated at 15,000. In 1605, the pueblo being then deserted, the Spaniards made a settlement there and opened up extensive gold and silver mines in the neighborhood, which were worked by the enslaved Indians. On Aug. 21, 1846, during the Mexican war, the city was occupied by United States troops under Gen. S. W. Kearney. Five years later it was chartered as a city and became the capital of the newly organized territory of New Mexico.

23. Increase Mather† (1639—1723). A distinguished colonial divine. A precocious boy he entered Harvard at twelve and graduated at seventeen. In 1685 he was made president of Harvard College. He resisted the attempts of Charles II to seize the charter of Massachusetts, opposed the tyranny of James II, and went to England in 1688 as agent for his fellow citizens. He was absent in England during the worst of the witchcraft delusion, and is therefore innocent of much of the blame that has been heaped upon him in this connection.

24. St. Bartholomew Massacre, 1572. On Aug. 18, 1572, Henry, king of Navarre, was married to a sister of Charles IX, king of France. The most eminent Huguenots had been invited to this wedding. In the midst of the festivities an attempt was made to assassinate Coligny, the leader of the Huguenots. Within forty-eight hours this was followed by the massacre of St. Bartholomew (so called because it occurred on the day of that saint, Aug. 24). Suddenly on midnight the castle bell tolled. This, as was later learned, was the signal for the butchery of all the Protestants in Paris and the whole country. In the capital the slaughter continued four days, and neither women or children or the aged were spared. Between five and six thousand persons were slain in Paris, and the whole number of victims in all the larger cities of France is given as being between 30,000 and 100,000. When the news was received in Rome Pope Gregory XIII was so overjoyed that he commanded a salute to be fired, all the bells to be rung, and a grand *Te Deum* to be sung. He also had a medal struck in honor of this "glorious victory" of the Church.

25. Council of Nicea convened, 325. The Christian churches had barely recovered from the effects of the last great persecutions, when grave errors arose and caused much dissension and confusion. About the year 315 Arius, a teacher in Alexandria, began to teach that Jesus was not true God like the Father, and soon gained many adherents. In order to determine the true teaching of the Church Constantine called together the first general Church Council at Nicea in Asia Minor in the year 325. It was attended by 318 bishops from all parts of the empire. The teachings of Arius were rejected after a long and passionate debate and he himself banished. The Council adopted the Nicene Creed as setting forth the doctrines of the Church, stating that "Jesus Christ is very God of very God, begotten and not made, being of one substance with the Father." Athanasius, also of Alexandria, was the most noted opponent of Arius, and in spite of much persecution by powerful friends of Arius (at one time he was banished from home for twenty years) he continued steadfastly to bear witness to the true faith. The date of Easter, concerning which there had also been much controversy and confusion, was also finally determined at this Council, the first Sunday after the full moon following March 21 being fixed as Easter Sunday.

26. First Lutheran conference in America opened, 1748. Ever since 1683 German settlements had been established in New York, Pennsylvania, Virginia and Georgia, and a number of German pastors had come from across the sea to serve their spiritual needs. Because of the great distance and absence of good roads there was little intercourse between them, however, and the churches that were established remained independent of each other. In 1742 Henry Melchior Muehlenberg came to Philadelphia, and under his leadership the churches gradually came into closer relationship, so that on Aug. 26, 1748 (new cal-

endar) the first sessions of what became the Ministerium of Pennsylvania could be held in St. Michael's Church, Philadelphia. Seven Swedish and German ministers were present, and representatives from ten churches. The conditions of the congregations were considered, and a full liturgy adopted, but no constitution was prepared until about thirty years later. The deliberations were exclusively those of the pastors, the laymen being present only to furnish the needed information concerning local conditions and the fidelity of the pastors. The Ministerium of Pennsylvania is still in existence as a synod of the General Council.

27. Hugo Grotius† (1583—1645). A Dutch publicist, known also as De Groot. In his eleventh year he entered the university of Leyden, where he took his degree four years later. A promising future seemed assured when, about 1623, the disputes between the Calvinists and Arminians arose, the latter standing for state control of the Church. Grotius had taken the part of the latter and was sentenced for life imprisonment when the Arminians were condemned by the Synod of Dort, 1619. He escaped only thru the ingenuity and heroism of his wife, who hid him in a box of books, and after many hairbreadth escapes he finally reached France. After fifteen years of exile, during which he wrote many valuable works on theological, historical, philosophical and legal subjects, he entered the Swedish service as ambassador at the French court. He resigned in 1645 and died while on his way home. He is best known as the founder of international law.

28. St. Augustine† (354—430). Bishop of Hippo in North Africa, the greatest of the Latin church fathers, and one of the most eminent teachers of the Western Church. A gifted and promising youth, he spent his early years in immorality and worldliness, to the great sorrow of his mother, a splendid Christian woman, who prayed and labored long and earnestly for her son's conversion. His *Confessions* bitterly lament this youthful conduct. After severe intellectual and spiritual conflicts, he came under the influence of Bishop Ambrose at Milan, whose personality attracted him and stimulated him once more to seek the answer Christianity had to give to the problems of life. Turning to the Scriptures in obedience to what seemed a direct call of God, he found Romans 13: 14, which decided the question for him. With his natural son he was baptized on Easter eve, 387, and for the rest of his life gave himself to the service of the Church. During the period of political and theological unrest, while the barbarian hosts pressed in upon the empire, even sacking Rome itself, and schism and heresy threatened the Church, he threw his whole force of his strong personality into the conflict on the side of living, orthodox Christianity. In a long and bitter controversy against Pelagius, a British monk who denied original sin, he upheld the teaching that death came into the world thru sin, and that man is saved by divine grace; against the fatalistic

teachings of Manichaeus he defended human free will. The influence of his writings and teachings have been felt in nearly every period of human history. The Church of Rome claims him as belonging to her, but in his writings there is found nothing about the infallibility of the pope, the seven sacraments, purgatory, indulgences, auricular confession, etc., all of which are distinctive of Romanism. More than a thousand years afterward a German Augustinian monk, Martin Luther, read the work of Augustine in his cloister cell and in later years said that next to the Bible he had learned to recognize the true teachings of the Bible thru these writings.

29. Ulrich von Hutten† (1488—1523). A scholar, poet and reformer of the German renaissance. As a violent opponent of the pope whom he attacked with bitter sarcasm, Hutten sought, after the Leipzig disputation, 1519, to effect a union with Luther; but was repelled, upon the ground that the only proper and effectual mode of contending against the abuses of the papacy was thru the preaching of the Word. Persecuted by his enemies he died in exile in Switzerland.

30. Melancthon College assumed by the Synod, 1871. The need of an educational institution besides the theological seminary at Marthasville, Mo., was early recognized, and in 1858 a denominational college was established in connection with the Seminary, but had to be discontinued four years later, chiefly because of the conditions brought about by the Civil war. An Evangelical academy was established at Cincinnati in 1867, chiefly for the training of parochial school teachers. In 1871 this school was transferred to Evansville, Ind., and plans were under way for a substantial building, when the merging of the Evangelical Synod of the Northwest with the German Evangelical Synod of N. A. brought into the latter's possession an already developed school, known as Melancthon College, at Elmhurst, Ill. The official transfer of the institution was formally made on Aug. 30, 1871. Since then Elmhurst College has been developed into an efficient and successful school, and the single frame building on the site in 1871 has been superseded by four substantial and fully equipped modern structures.

31. John Bunyan† (1628—88). The author of *Pilgrim's Progress*, the most successful allegory ever written, and regarded so valuable that it is commonly translated by missionaries after the Bible. Bunyan had very little schooling and followed his father's trade as a tinker until in 1655 he began preaching with marked success. In 1660, after the Restoration, he was imprisoned for preaching without a license, and remained in the jail at Bedford for twelve years, with the exception of a few years. In 1675 he was again imprisoned for six months. Bunyan was a popular preacher and a voluminous author, and possessed a most attractive character. He was no scholar but he knew the English Bible thoroly. He was greatly influenced by Luther's commentary on Galatians.

The Rise of Lutheran Sectarianism.

The Year Book for 1918 presented to its readers the life and character of Dr. Hermann Theodore Wangemann (March 28, 1918—June 18, 1894, Christian educator, missionary leader, Church historian, a remarkable character and personality, whose great services to the Evangelical Church deserve to be much better known. Tho Dr. Wangemann was a staunch adherent of the Lutheran confessions, and for fifty years a leader of those who desired to see them maintained against every attempt to weaken them or cast them aside altogether, we yet see him wage constant and energetic controversy against those who called themselves Lutherans, and who even claimed to be the only original and genuine Lutherans in Germany. The phenomenon seems interesting enough to warrant closer scrutiny, in order to discover, if possible, the explanation of so puzzling a situation. And if we can at the same time turn the light of historical research upon the beginnings of a movement which has strongly affected the development of the Lutheran churches in this country and caused no end of bitter and heated controversy among the churches ministering to the German immigrants, we shall also, we trust, help to bring about a better mutual understanding between the Churches of the German Reformation.

We are the better able to do this as Dr. Wangemann himself, in an article contributed to the second edition of *Herzog und Plitt, Real-Encyclopaedic*, has left us a brief but clear description of the origin and development of the controversy. The movement began in Dr. Wangemann's early manhood, and the first twenty years of his ministry were spent in parishes which suffered greatly from the influence of extreme and fanatical agitators, where he could see the baneful effects of the fanatical propaganda at first hand. From the beginning he was a devoted member of one of the important Lutheran societies, which were organized at that time in various parts of Germany for the defense of Lutheran teachings. Believing that the short-sighted manner in which the ecclesiastical authorities were dealing with the situation threatened to destroy the meaning and the value of the historic Lutheran confessions Wangemann was foremost among those who demanded from the State Church authorities full recognition for the rights of the Lutheran churches. It should be clear from this that if Wangemann was in any way biased in the controversy, it would be on the Lutheran side as opposed to the Evangelical Union. The fact that he was made editor of the *Monatschrift*, the organ of the Lutheran societies, makes it clear that he enjoyed the confidence of all the members of the societies it represented. If his writings therefore oppose the opponents of the Evangelical Union point of view, they may well be regarded as unbiased and dependable. In the following we reproduce in condensed form the article from his pen above referred to.

Among the first to raise his voice against the Evangelical Union proclaimed by royal decree in 1817 was Professor John G. Scheibel (1783—1842) of the University of Breslau. His earnest spirituality, combined with thoro scholarship and forceful pulpit eloquence, made him a powerful opponent, and his firm devotion to the old Lutheran position and his bitter opposition to modern theological thought helped greatly to win hosts of followers, who either did not recognize or else ignored the fact that he was unfit for leadership because of his deeply emotional, and markedly mystical temperament. He flatly declined to accept the principles laid down by the royal proclamation, and in a passionately eloquent sermon threw all the force of his great influence against the movement. When he renewed his attacks a few years later he was severely reprimanded by his superiors, and was also violently attacked by one of his colleagues for comparing the Reformed teachings of the Lord's Supper to Egyptian Isis worship, and for branding participation in it as a mortal sin. Until 1830 his attacks were mostly theological and directed against the new book of worship, compiled very largely by the king himself, rather than against the principle of the Evangelical Union.

In that year, however, the government's attempt to take advantage of the third centenary of the presentation of the Augsburg Confession for promoting the Union idea, and especially the provision that the use of bread in place of the customary wafers in the Lord's Supper was to denote the acceptance of the Union, gave new force to Scheibel's opposition. He declined absolutely to adopt the new order and requested exemption of that portion of his congregation which shared his views, and also permission to administer the sacrament to these members as they had been accustomed to receive it. His request was refused and the result was a number of measures and negotiations which failed to accomplish their purpose, partly because the authorities did not always know how to deal with spiritual matters in a spiritual manner, and partly because Scheibel and his associates soon began to make other demands along lines entirely foreign to the nature of the Lutheran Church, and which they hoped to secure in the struggle that had now begun. Scheibel's temporary suspension from the ministry and the introduction of the Union into his church in spite of his opposition caused him and some 200 dissenting families to organize a representative body, consisting of workingmen and a number of professional men, among them, Professors Huschke and Steffens and von Haugwitz, who undertook the organization of a separatist Lutheran congregation. They rejected the State Church principle and organized themselves on the basis of a constitution for which they claimed the same divine sanction as was claimed for the existing world order, and carried on negotiations with the authorities in accordance with this altogether new constitutional principle. It was expressly declared that they would not be content with the privilege of adhering to their ancient order and institutions, but demanded official recognition as a separate congregation organized on presbyterial principles, a demand which the authorities were naturally obliged to

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See Official Directory, pages 86-90, for names and addresses of members and officers of the Board.

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That the established Church did not in any way desire to hinder the Lutherans in the exercise of their religious convictions, or to interfere with true loyalty to Lutheran standards, is shown by the fact that Pastor Berger, of Hermannsburg, near Breslau, was permitted to officiate unmolested according to the dictates of his conscience. Nor was his ministry to the separated Lutherans whom Scheibel's suspension had left without a pastor, in any way interfered with. When, however, with the express sanction of Scheibel, unordained laymen assumed the functions of the ministry, a condition which the State Church, in the very nature of the case, could not tolerate, the authorities undertook to exercise their police powers. Since Scheibel, however, persisted in the course he had chosen, the police also continued to interfere, until he finally voluntarily resigned his chair at the university and his position in the established Church and left the country, declining, as he did so, the government's offer to permit him to administer the sacraments unmolested according to strict Lutheran teaching and customs. He died in Nuremberg, Bavaria, in 1842.

After Scheibel's departure the authorities sought to destroy the movement in various ways. Professors Huschke and von Haugwitz were promoted, while Steffens was assigned to Berlin. This, however, only served to establish new centers of opposition, Steffens especially taking advantage of his close relations with the crown prince to protect his friends and give them valuable aid in many ways. Huschke was thus enabled to develop his pet ideas about an independent church organization for his followers and to extend his influence far beyond Breslau. Tho his ideas differed in important particulars from the historic Lutheran position, so that it was really a new Lutheranism which he was inaugurating, he called it "Old Lutheran," and as the result of ceaseless propaganda numerous small Lutheran congregations in various parts of the country began to separate themselves from the established Church.

Grieved at the growth of this tendency toward separation, the king, in a manifesto issued in February, 1834, assured his people that the Evangelical Union did not at all imply an abandoning of any doctrinal position either party may have heretofore held, nor had the authority which the standards of both the Lutheran and Reformed Churches possessed been in any way diminished. Acceptance of the Union, he declared, only expressed the spirit of moderation and tolerance which no longer suffers existing doctrinal differences to serve as a reason for denying fraternal Christian fellowship. Least of all, the declaration continued,—because it would be most un-Christian—can it be permitted that the opponents of the Union, as distinguished from its friends, organize themselves as a separate religious community.

Realizing the danger for his separatist movement which this declaration carried with it if the authority of the Lutheran confessions was to be insisted upon, Huschke at once called a meeting of the separationists, about forty of whom, early in April, 1834, signed a memorial declaring that they could not be content with the recognition of the Lutheran

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"I give and bequeath to the German Evangelical Synod of North America, of which Rev. H. Bode, St. Louis, Mo., is treasurer, (for names of boards and institutions to be inserted, see pages 86-90, care being taken to add the words 'German Evangelical Synod of North America' to each one) the sum (or description of property) dollars, and the receipt of the treasurer thereof shall be sufficient discharge to the executor."

The will should be attested by three witnesses (in some states three are required, in other states only two), who should write opposite their names their places of residence, (in cities, the street and number). The following form of attestation will answer for every state in the Union: "Signed, sealed, published, and declared by the said (name of testator) as his last will and testament, in presence of us, who at the request of the said (name of testator), and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." Some states require the will to be made at least two months before death.

forms and customs, but felt obliged to demand the privilege of determining their own teaching and conduct, and appointing a commission to carry on further negotiations with the authorities.

It will be well to pause here for a moment so as to get a clear view of the situation. However reprehensible such a demand from the nature of the case may have seemed to the Prussian authorities, it was a most natural one to make, and no American reader of history would blame Scheibel and his associates for making it. In fact, American church members are so unalterably opposed to the idea of an established Church, and so firmly convinced that the free church principle is the only scriptural principle of church organization, that the aims of Scheibel and his followers at once enlist our warmest sympathies. Nor does even so devoted a supporter of the established church principle as Dr. Wangemann claim that the position assumed by these opponents of the Evangelical Union was inherently wrong. What he does claim, however, is that the demands thus made *are not Lutheran*, as that term had been understood in Germany for three hundred years, and he denounces the attempt of Scheibel to becloud the issues of the controversy by maintaining that their demands were in harmony with Lutheran traditions since the Reformation. Scheibel even went so far as to call the new departure "Old-Lutheran," thus implying that he and his followers alone represented historic Lutheranism, while all who sanctioned the Union idea were classed as apostates from true Lutheran standards. In spite of the violent agitation conducted by Scheibel and his faction practically all the Lutheran churches of Germany rejected his ideas by rallying rapidly to the support of the Evangelical Union. If the issue had been definitely and clearly raised as between free church and established church principles the entire controversy and the results that followed might have turned out very different. As matters lay, however, the Lutheran churches of Germany decided against separation from the established Church, and also gradually, as they came to understand the real significance of the proclamation of 1817, readily accepted the principles it set forth.

Believing that every possible concession consistent with the maintaining the authority of the government in the churches had now been made, and that even the most sensitive Lutheran conscience could well be content with the freedom granted, the authorities now undertook sterner measures. While ready to concede preaching of the Word and administration of the sacraments in accordance with past customs, recognition of the authority of the State Church was insisted upon. This being declined the recalcitrant pastors were suspended, and, when they continued their propaganda, fined and imprisoned. As a result of such treatment many of the separated Lutherans sought refuge in foreign lands. The Pastors Grabau and von Rohr came to the United States and organized the Buffalo Synod, 1839, at first called "The Synod of the Lutheran Church, emigrated from Prussia." Others went to Australia.

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In order to avoid a misunderstanding it seems desirable to interrupt Dr. Wangemann's narrative at this point long enough to refer briefly to a fact which is important in its bearing on the development of American Lutheranism.

At about the same time with these Prussian Lutherans another group of Lutherans from Saxony also came to the United States, but the circumstances of their emigration were very different. The leader in this migration was Pastor Martin Stephan, of the Bohemian church at Dresden, Saxony, whose spiritual help and guidance, at a time when the true Gospel of salvation was rare in the land, had been a great blessing to many earnest seekers after redemption. His success as a pastor had gained for him a very large following, by whom he was revered almost to the point of worship. He was unable to resist the temptation such veneration carries with it and at last fell a victim to spiritual pride, and his great gifts in the way of personal pastoral influence brought about his downfall. He was fond of undertaking long walks into the surrounding country with parties of his followers, consisting of both sexes. They usually extended far into the night, and were kept up in spite of repeated warnings on the part of friends, and even in the face of a direct prohibition by the city magistrates. He was finally arrested under suspicious circumstances, altho no direct charge of immorality could be proved against him. Because his congregation at the same time complained of his flagrant neglect of his pastoral duties, he was suspended from the ministry. His followers regarded this as persecution for Christ's sake and only awaited the word from him for undertaking emigration to America, where they might be free to found an ideal Church. About \$90,000 were collected for this purpose, and after about 700 colonists had departed, Stephan also left the city, secretly, and without taking leave of his family, to join the colony at Bremen. The immigrants, among them six pastors, ten candidates for the ministry and four teachers crossed the ocean in five ships. One of the vessels sank, the others landed safely in New Orleans, and in February, 1839, the last group arrived at St. Louis.

In the meantime Stephan had had himself elected bishop by his followers, who had also pledged him unconditional obedience. All the while he had been spending the colonists' money with a free hand, and when the means were nearly exhausted, the colony left for Perry county, Mo. Stephan ruled in a most arbitrary manner, and was just preparing to have a splendid episcopal palace built for himself, when his grossly immoral character was discovered. Confronted with undeniable evidence of his guilt, he was immediately deposed and forced to leave the party. After serving a small congregation in southern Illinois for a number of years he died, unrepentant, in 1846.

The fall of their leader plunged the colonists into great outward distress and inward tribulation, and for many months the colony was in dire straits. Many members held themselves directly responsible for unwittingly helping to bring about Stephan's fall, they also felt that they

had done wrong in leaving their homes and breaking off their relations to the Church in Germany. Some of the ministers even held that they had forfeited their right to the sacred office, and seriously doubted the colonists' right to organize an independent Church in America. In this extremity it was Dr. C. F. W. Walther, whose energy, clear-headedness and determination, combined with thoro scholarship and a deep spiritual earnestness, brought new hope to their hearts, restored order among them and laid the foundation for the organization of the Missouri Synod, the most strictly confessional and rigidly exclusive, as well as the most aggressive and forceful of the Lutheran bodies in the United States. See Dr. J. L. Neve's History of the Lutheran Church in America.

While the Saxon Lutherans thus left Germany for other reasons than had those of Prussia, the spirit they developed in the new world was practically the same. The course pursued by the Prussian authorities in their attempt to force recognition of the State authority in religious matters is, of course, indefensible from the American point of view, and can be explained only by the unspiritual and unChristian mingling of religious affairs and worldly authority which the idea of an established Church involves. Where a State Church actually exists, however, the moral obligation of pastors who accept their ordination, appointment and salary from the State to obey their superiors and the laws of the land is undeniable. The studied and persistent misrepresentations and exaggerated accounts of what actually happened at Hoenigern and Hermannsdorf, as the facts are established by Dr. Wangemann (see Year Book, 1918), and of which many American Lutherans have become guilty for the sake of justifying their separation from the Lutheran Church of Germany, and for the purpose of slandering the Evangelical Union, cannot be too emphatically condemned. In view of the fact that thousands of Lutheran churches in all sections of Germany voluntarily accepted the Evangelical Union, while still holding firmly to their Lutheran confessions, the statement that the "last Lutheran church in Germany was ruthlessly forced into the Union" is manifestly absurd. To misrepresent and exaggerate facts constitutes a direct falsehood which is far more deplorable, despicable and sinful when employed by Christians, even when they are engaged in controversies, than when resorted to by those who are indifferent to religion and morality.

In 1835, to resume Dr. Wangemann's narrative again, the crown prince, in an effort to settle the painful and demoralizing controversy, had, thru Professor Steffens, sounded Huschke as to the basis on which the differences might be settled. If Huschke had been willing to recognize the authority of the established Church he could have obtained almost any concession he desired. The negotiations extended over several years, while oppression and persecution of unyielding Lutherans continued, and only the accession of the more moderate crown prince to the throne, in 1840, brought relief. The consciousness of martyrdom endured, however, as well as Huschke's obstinate desire to carry

out his separatistic ideas and to incorporate his pet schemes into the free Lutheran Church he aimed to establish, rendered every effort at compromise fruitless. In 1841 the separated Lutherans, with a large admixture of Reformed ideas, effected a compact presbyterial organization. On July 23, 1845, the Lutheran Free Church was officially recognized by the king, and two years later additional privileges were granted the members.

The freedom thus granted to the separatists only served to show the variety of insincere, obstinate and quarrelsome elements which had gathered round the standard of the Breslau separatists. As soon as the controversy with the established Church ceased, a far more bitter and relentless strife broke out among the separatists themselves. Those who would not submit to the new organization were condemned as a clique of plotters. Two of the pastors, Ehrenstroem and Kindermann, whom Huschke had long praised as heroic martyrs and apostles of pure doctrine, assumed the leadership of a powerful opposition against him. Failing in this they emigrated to the United States, Ehrenstroem affiliating with the Buffalo Synod already referred to, where he was received with open arms. His rabid fanaticism soon made him impossible, however, and when he failed to restore sight to a blind man by means of prayer, he burned his Bible as being a book of lies, and went to California with the gold-seeker excursion, where he found a miserable death.

Huschke did not long enjoy his triumph, however, for others soon took the places of these opponents. His authority prevailed, however, tho the victory was a most expensive one, as the vanquished ones also emigrated, some to Australia, others to the United States, taking large contingents of their congregations with them. After the first few years of freedom the Breslau congregation was near the point of dissolution. It was the widespread strife and dissensions thus caused wherever the separatist agitators began their propaganda which caused men like Dr. Wangemann to organize the Lutheran societies for the protection of their congregations and in the interest of the purity of true Lutheran teaching.

The candid reader will realize, we trust, that these facts are here set forth not for the purpose of maligning American Lutherans, but only in the interest of historical truth. On the whole American Lutherans are a splendid body of earnest and conservative Christians, firmly determined to preach the Word of the Cross in all its truth and purity, and they have already rendered many permanent and precious contributions to the advancement of the Church of Jesus Christ in America. Nor do we desire to hold them at all responsible for the mistaken zeal and the flagrant errors of many of their erstwhile leaders. The strong Christian conscience of the great mass of their membership was easily able to rid itself of the pernicious influences which found their way into them. What has induced us to devote so much space to the setting forth of these circumstances is that they make very clearly apparent the genesis of that strong spirit of sectarianism in most of the Lutheran bodies

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which has vitiated so much excellent effort on behalf of the kingdom of God by Lutheran churches. It is this sectarian spirit which has kept them out of touch not only with other American denominations but also with each other, and has caused so many unfortunate rivalries, dissensions and quarrels among the different varieties of Lutherans.

This spirit of sectarianism is not originally a characteristic of the real Luther or of true Lutheranism. A sect, according to the *Lutheran Encyclopedia*, by derivation means a party. "It is a malformation, which arises from a false subjectivity unwilling to accept the full truth, and either over-emphasizing or repudiating individual features of doctrine. It generally claims superior holiness and disregards the catholicity of the Church. It injures the unity of the faith, brings about divisions on generally claims superior holiness and disregards the catholicity of the Church. It injures the unity of the faith, brings about divisions on wrong or insufficient ground, and rends asunder the Church. A sect is marked by the spirit of errorism as well as separation." This definition describes exactly the attitude of a great many Lutheran leaders. The idea of a sect, however, is essentially Roman Catholic, and is difficult to define from the truly Protestant point of view. For Roman Catholics all organizations which do not recognize Rome as the supreme spiritual authority are sectarian, and a large and influential action of American Lutherans seems to have adopted a similar standard as regards other Protestant Churches, even tho for Protestants the idea of separate Churches really has nothing strange or unreasonable. The difference between a "sister Church" and a "sect" for Protestants depends, not upon numbers, or even on belief, but upon the presence or lack of spiritual relationship. American Protestants have always been ready to welcome Lutheran co-operation in common enterprises, but have received practically no encouragement from their leaders.

From the very beginning, Lutheranism in Germany has crystallized around the established Church, not as an essential characteristic or condition of its existence, but as the most natural and practical means, under the conditions among which it grew up, of effecting an organization, maintaining the activities of the Church and representing the unity of the Church as the assembly of all believers. Historic Lutheranism in Germany could not separate from the established Church without at the same time departing from soundly Lutheran constitutional principles and cutting itself off from the organized visible Church, as the assembly of all believers. In taking this step, as the Breslau Lutherans did between 1835 and 1850, they grafted upon Lutheranism a new and foreign principle, and introduced a spirit which is altogether out of joint with what Lutheranism had been before. The Saxon Lutherans realized this very clearly and therefore at first hesitated to organize a new Church in the United States. Just as the Lutheranism of the later sixteenth century and of the seventeenth was un-Lutheran in its claim of possessing the only true interpretation of the Scriptures, and therefore the only pure doctrine, and thus became responsible for the disgraceful theo-

logical controversies and all their deplorable consequences, so the Breslau idea of Lutheranism, which has since become all too strong among American Lutherans, is neither "Old Lutheran" or "New Lutheranism," for it is not Lutheranism at all but simply sectarianism. And since sectarianism always "claims superior insight and holiness," something above the ordinary and beyond the reach of the majority of the people, it is not only un-Christian, un-Protestant and un-Lutheran, but also undemocratic and un-American.

Miscellaneous

OBLIGATORY OFFERINGS IN EVANGELICAL CHURCHES

1. Reformation Day Offering (Eden Theological Seminary)
2. District Offering
3. Offering for Home and Foreign Missions
4. Offering for Church Extension Fund
5. Offering for Ministerial Pension and Relief
6. A regular offering for Elmhurst College is recommended

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- | | |
|--|-----------|
| 1. Thomas Sessler, for Eden Seminary, Elmhurst College,
Home and Foreign Missions, each \$25 | \$ 100.00 |
| 2. Mrs. Caroline Stoecker, for Home and Foreign Missions,
each \$100 | 200.00 |
| 3. Philip Knoernschild, for Eden Seminary, Elmhurst College,
Home and Foreign Missions, each \$50 | 200.00 |
| 4. J. Henry Berges, for the Synod | 500.00 |
| 5. Mrs. Katherine Bender, for Home and Foreign Missions,
each \$50 | 100.00 |
| 6. Mrs. Mary Eickhoff, for English professorship | 500.00 |
| 7. Chr. F. Schmalzried, for Blue Springs, \$300, Eden Seminary
and Elmhurst College, each \$200, Ministerial Pension
and Relief \$600, Emmaus, \$300, Orphan Home, Detroit,
Mich. \$300 | 1900.00 |

8. Mrs. Johanna Schneider, for Eden Seminary, Elmhurst College, Home and Foreign Missions; each \$25	100.00
9. From "N. N.", for Ministerial Pension and Relief	100.00
10. Lizzie Heman, Eden Seminary, Ministerial Pension and Relief, Foreign Missions, each \$200; Good Samaritan Home for the Aged \$100	700.00
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12. Mary Schmidt, for Eden Seminary \$190.50; Home and Foreign Missions, each \$142.87	476.24
13. Mrs. Amalie Hanpeter, for Eden Seminary, Good Samaritan Home for the Aged, Emmaus, Orphans' Home near St. Louis, Mo., each \$200; Foreign Missions, Deaconess Home and Hospital, St. Louis, Mo. each \$100	1000.00
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16. Mrs. Henrietta Tuchtenhagen, for Home and Foreign Missions, each \$50	100.00
17. Margaret Stockhoff, for Blue Springs	100.00
18. George Schlee, for Educational Institutions, \$20; Home and Foreign Missions, each \$50	120.00
19. Albert J. Duerr, for Eden Seminary, Elmhurst College, Home and Foreign Missions, each \$50	200.00
20. G. E. A. Knickmeyer, for Eden Seminary, Elmhurst College, each \$150; Home and Foreign Missions, Ministerial Pension and Relief, each \$100; Emmaus \$200	800.00
21. Wm. Kettelhut, for Educational Institutions	34.00
Grand Total	\$8605.24

The Synod is very grateful both for the loyalty expressed thru these gifts, and for the gifts themselves. May they accomplish great good. The memory of these faithful souls will ever be blest and their works do follow them.

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English Periodicals

The Evangelical Herald and *Evangelical Year-Book*, Rev. J. H. Horstmann, 1718 Chouteau Ave., St. Louis, Mo.; *The Junior Friend*, *The Evangelical Companion*, *Evangelical Tidings*, *The Evangelical Teacher*, *Bible Story Lessons* and *The Children's Comrade*, Rev. H. Katterjohn, editor, Miss Louise M. Schellhase, asst. editor, 1718 Chouteau Ave., St. Louis, Mo.; *The Adult Quarterly*, Rev. H. Katterjohn, editor, Rev. Otto Press, associate editor.

German Periodicals

Friedensbote and *Evangelischer Kalender*, Rev. W. T. Jungk, D. D., 1718 Chouteau Ave., St. Louis, Mo.; *Theologisches Magazin*, Rev. H. Kamphausen, Coshocton, Ohio; *Jugendfreund*, *Lektionsblatt* (International Lessons), *Neues Lektionsblatt* (Bible Stories), *Christliche Kinderzeitung* and *Unsere Kleinen*, Rev. K. Kissling, 1718 Chouteau Ave., St. Louis, Mo.

The Following Have Also Passed Into the Larger Life
from August 1, 1917, to September 20, 1918

MARIA WINGER, nee Lehmann, wife of Pastor F. Winger, born January 24, 1867, died August 1, 1917 in Winnepeg, Canada.

EMILIE HOLKE, nee Freiersleben, wife of Pastor F. Holke, born June 29, 1848, in St. Louis, Mo., died January 2, 1918, in Highland Park, Ill.

EUPHEMIA HAGEMANN, nee Baumgarten, widow of Pastor G. Hagemann, born November 12, 1843, in Switzerland, died December 30, 1917, in San Jose, Cal.

LISETTE MAGDALENE SCHORY, nee Bruni, widow of Pastor A. Schory, born June 18, 1838, in Monroe Co., Ohio, died January 17, 1918, in Vincennes, Ind.

MARIE EIERMANN, nee Engehorn, wife of Pastor F. W. A. Eiermann, born January 22, 1868, in Germany, died January 26, 1918, in Erie, Pa.

ROSINA PROPHETER HUMMEL, nee Wolf, widow of Pastor J. Hummel, born February 26, 1836, in Germany, died February 24, 1918, in Louisville, Ky.

LOUISE KATHERINE ZEYHER, wife of Pastor K. Zeyher, born September 14, 1866, in Germany, died April 11, 1918, in Lake Elmo, Minn.

SOPHIE KOPF, nee Ostertag, widow of Pastor J. M. Kopf, born May 27, 1840, in Germany, died July 9, 1918 in Hales Corners, Wis.

AUGUSTA BREUHAUS, nee Freiersleben, widow of Pastor O. Breuhaus, born July 28, 1853, in St. Louis, Mo., died August 21, 1918, in Elmhurst, Ill.



Evangelical Ministers Called to the Higher Life**from October 20, 1917, to September 20, 1918**

PASTOR M. GOFFENEY, born June 11, 1858, in Alsace, Germany, died October 21, as pastor of Zion church, South Bend, at Elkhart, Ind. (1)

PASTOR FRIEDRICH KRAUSHAAR, born May 19, 1858, in Hesen-Nassau, died October 21, 1917 as pastor emeritus at Dexter, Mich. (2)

PASTOR OTTO BREUHAUS, born March 11, 1841, in Elberfeld, Germany, died November 29, 1917 as pastor emeritus at Elmhurst, Ill. (3)

PASTOR PAUL ALLRICH, born May 31, 1867, in Saxony, Germany, died December 5, 1917 as pastor of St. John's church, near Nashua, Iowa. (4)

PASTOR AUGUST ADAM JUERGENS, born September 25, 1862, in Lowell, Ohio, died December 18, 1917, as pastor of Trinity church, Rome, N. Y. (5)

PASTOR HERMAN HEINRICH FLEER, born May 21, 1852, in Germany, died January 23, 1918 as pastor emeritus at Chicago, Ill. (6)

PASTOR C. A. LUEDEKE, born February 7, 1850, in Germany, died February 1, 1918, as pastor emeritus at Pawnee City, Nebr. (7)

PASTOR ADOLF GUSTAV WAGNER, born October 17, 1857 in Germany, died April 7, 1918, as pastor emeritus in Town Scott near Cambria, Wis. (8)

PASTOR GOTTFRIED BERNER, born December 26, 1846, in Germany, died June 17, 1918, as pastor emeritus at Buffalo, N. Y. (9)

PASTOR KARL SCHEIB, born July 23, 1862, in Germany, died June 24, 1918, as pastor of St. Luke's church, Burlington, Ia. (10)

PASTOR E. J. SCHMIDT, Ph. D., born July 31, 1854, in Germany, died June 25, 1918, as pastor of Immanuel church, Irvington, N. J. (11)

PASTOR WILHELM HATTENDORF, born June 1, 1852, in Germany, died September 1, 1918 as pastor emeritus in Chicago, Ill. (12)





CLERICAL REGISTER

List of names and addresses of Evangelical pastors in the United States and Canada. Corrected to September 25, 1918. Pastors designated with a * are not yet members, but will probably apply at the next District conferences. Those designated by a † have been serving in the Synod longer than two years without becoming members. Those designated by § are supernumeraries. See minutes of General Conference 1913, page 303, 15. Those designated by ‡ are at present not serving any congregation.

- Abele, Ad., Elliston, O.
 Abele, F. J., Plymouth, Nebr.
 Abele, J., R. R. 3, Cook, Nebr. [Ind.
 Adomeit, F. W., R. R. 4, Francesville,
 Agricola, E. R. O., R. R. 25, Chester-
 field, Mo. [Porte, Ind.
 Alber, W. H., 1107 Lincoln Way, La
 Alberswerth, Alfr., Owensville, Mo.
 Albert, E. G., 814 Garfield Ave., Pasa-
 dena, Cal.
 Albrecht, Alfr., Paola, Kans.
 Albrecht, Otto, Brownsville, Minn.
 *Albrecht, Sam., 5414 Plover St., St.
 Louis, Mo.
 Aldinger, E. G., R. R. 29, Lynnville, Ind.
 Aleck, E. R., R. R. 1, Hudson, Kans.
 Amacker, Traugott, Berger, Mo.
 Apitz, O., Emigrantenmissionar, 1308—
 1312 Beason St., Locust Point, Balti-
 more, Md.
 Arends, E., LeSueur, Minn.
 Arit, H., R. R. 5, Kewanee, Ill.
 Artus, A., Orange Grove, Tex.
 Asmuss, W., R. R. 3, Hermann, Mo.
 Assmann, Ed. (Em.), 2821 Clarke St.,
 Milwaukee, Wis.
 Aufderhaar, W. H., Minier, Ill.
 *Auler, Harold, 1821 Hickory St., St.
 Louis, Mo.
 Awizsus, H. M., Albany, Minn.
 Bachmann, A. W., 734 Livernois Ave.,
 Detroit, Mich.
 Bachmann, C., Cattaraugus, N. Y.
 Baehr, Jac. (Em.), Hill City, Minn.
 *Bahnsen, A. M., 266 10th St., Richmond,
 Cal.
 Bahnsen, H. T., 3120 Neosho St., St.
 Louis, Mo. [N. Y.
 Baltzer, A., 192 Child St., Rochester,
 Baltzer, D., Chaplain U. S. A.
 Baltzer, E., 2230 W. 63d St., Seattle,
 Baltzer, F., Nashville, Ill. [Wash.
 Baltzer, J., D. D., 6328 Emma Ave., St.
 Louis, Mo.
 Barkau, K., New Athens, Ill.
 Barkau, Walt., Brighton, Ill.
 Barnofske, H., R. R. 3, Kyle, Texas.
 *Bartels, W., Millersburg, O.
 Barth, C. J., R. R. 3, Hampton, Iowa.
 Barth, H. L., Sussex, Wis.
 Bassler, Phil. H., Baltic, O.
 Batz, W., 923 East Ave., Baltimore, Md.
 Bauer, Carl, Professor, Elmhurst, Ill.
 Bauer, W., 634 Catharine St., Syracuse,
 New York. [Ill.
 Baumann, C. F., 167 Fifth St., Aurora,
 Baumann, W. F., Berlin, Wis.
 Baumgaertel, H., Okawville, Ill.
 Baur, Fr., R. R. 4, Box 151, Webster
 Groves, Mo.
 Baur, Theo., New Baden, Ill.
 Baur, W., Prof., 1617 Hunt Rd., Eden
 Seminary, St. Louis, Mo.
 Bechtold, C., Marysville, Kans.
 Bechtold, Fr., R. R. 1, Morrison, Mo.
 Bechtold, W., Kahoka, Mo.
 Becker, A. H., 1831 Carondelet St., New
 Orleans, La.
 Becker, E. J., Millville, Minn.
 Becker, H., Ellinwood, Kans.
 Becker, W., D. D., Direktor, Eden Sem-
 inary, St. Louis, Mo.
 Beckmeyer, Theo., 158 E. Main St., Frost-
 burg, Md.
 Beecken, P., R. R. 39, Malone, Wis.
 Behrendt, W. (Em.), 3392 W. 41st St.,
 Cleveland, Ohio. [Mo.
 Behrens, D. (Em.), R. R. 4, Bunceton,
 Beier, E., Browntown, Wis.
 *Beisenherz, E., Jamestown, Mo.
 Bek, C. (Em.), Box 94, Seward, Nebr.
 Bekeschus, Ed., Merrill, Wis.
 Bemberg, F., McCormick Theol. Sem.,
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 Bendigkeit, Chr., Bennett, Iowa.
 Benkendoerfer, C., (Em.), R. R. 3, Ow-
 ensville, Mo.
 Benthin, P., Donnellson, Iowa.
 Berdau, E., R. R. 15, Valley Park, Mo.
 Berger, C., Bible Grove, Ill.
 Bergstraesser, E., Liberty, Nebr.
 Berlekamp, Ed. W., Billingsville, Mo.
 Berlekamp, T., Mayview, Mo.
 Bernhardt, C. W., 3814 Bridge Ave., N.
 W., Cleveland, Ohio.
 Bettex, E. Th., Idalia, Colo.
 Betz, G., Carpentersville, Ill.
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 Beutler, F., Bourbon, Ind.
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 Beyersdorff, O., Shell Lake, Wis.
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 Houston, Tex.
 Bierbaum, Dan., 104 Union St., Free-
 port, Ill.
 Bierbaum, H. H., Des Plaines, Ill.
 Bierbaum, J. C., Lexington, Mo.
 Bierbaum, Martin F., 211 E. Carroll St.,
 Kenton, O.
 Bierbaum, Theo. F., Palatine, Ill.
 Birkner, J. E., 603 S. Maple St., Creston,
 Iowa.
 Birnstengel, L., Herkimer, Kans.
 Bisping, A. H., Union, Mo.
 *Bitter, J. C., Box 304, Okeene, Okla.
 Bittner, S. P., Bolivar, O. [O.
 Bizer, Carl C., 14 Potomac St., Dayton,
 *Bizer, E. G., Lake Zurich, Ill.
 Bizer, J., Medford, Wis.
 Bizer, J. J., Brillion, Wis.
 *Bizer, Jul. W., Waverly, O.
 Bizer, K., R. R. 1, New Albin, Iowa.
 Blankenagel, A., 537½ 33d St., Milwau-
 Blasberg, D., Broadlands, Ill. [kee, Wis
 Blasberg, W., Moody Bible Institute,
 Chicago, Ill.

- Blaufuss, Ph., Denver, Iowa.
 Bleibtreu, Ed., 7423 Michigan Ave., St. Louis, Mo.
 Bloesch, E., R. R. 1, Dyer, Ind. [Ill.
 Blum, H. E. (Em.), R. R. 1, Barrington, Ill.
 Bock, A. F., R. R. 2, Nashville, Ill.
 Bock, G., Schofield, Wis.
 Bockstruck, A., De Soto, Mo.
 Bode, G., 4912 Maple Ave., St. Louis, Mo.
 Bode, H., 1740 N. Euclid Ave., St. Louis, Mo.
 Bode, Th. F., 364 Genesee St., Buffalo, N. Y.
 Bodmer, J. J. (Em.), Strasburg, Ohio.
 Boehm, Fr., Grass Lake, Mich.
 Boeker, L. C., R. R. 1, Warrenton, Mo.
 Boether, A., 207 St. Rose St., Lodi, Cal.
 Bohn, G., Bippus, Ind.
 Bohnstengel, G., (Em.), 134 Clark St., Aurora, Ill. [Ind.
 Bollens, J., 7008 Michigan Ave., Chicago, Ill.
 Bollier, W., Box 233 Herndon, Kans.
 Bomhard, W. A., 210 8th St., Sharpsburg Sta., Pittsburgh, Pa.
 Bosold, F., Manheim, Ill.
 Bourquin, P., Route G, Box 183, Indianapolis, Ind. [N. Y.
 Bourquin, W., 595 E. 7th St., Brooklyn, Md.
 *Brandt, Chas. F., 1251 Hull St., Baltimore, Md.
 §Branke, Paul, 849 Bixel St., Los Angeles, Cal.
 Bratzel, E., Fort Lauderdale, Florida.
 Bratzel, G. G., R. R. 13, Brookfield, Wis.
 Bratzel, Paul T., 215 E. 10th Ave., Duluth, Minn.
 Braun, Fr., R. R. 1, Burksville, Ill.
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 Braun, Theo. F., 3546 Page Blvd., St. Louis, Mo.
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 Breitenbach, H., Prof., Elmhurst, Ill.
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 Brenion, E., R. R. 3, Medaryville, Ind.
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 *Brethauer, H. A., 100 E. Elmira St., San Antonio, Tex.
 Bretz, J. Dan., Boonville, Ind. [O.
 Bretz, W. L., 221 E. Gates St., Columbus, Ohio.
 Breuhaus, Otto W., Lowell, Ohio.
 Briesemeister, P., 320 Walnut St., Columbia, Pa. [ville, Ill.
 Brink, E. C., 307 Jackson St., Pinckneyville, Ill.
 *Brink, G. F., Waterloo, Ill.
 Brink, Paul, Hardtner, Kans.
 Brodt, Herb. J., 126 W. 9th St., Erie, Pa.
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 Buchmueller, Dan., Trenton, Ill.
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 Buchmueller, P., Marine, Ill.
 Buck, C. A. J., Arlington, Minn.
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 Budy, Fr. W., R. R. 3, San Marcos, Tex.
 Buff, Karl, Inkster, Mich.
 Buehler, B., Greenvew, Ill.
 Buehler, F. W., 615 Church St., St. Joseph, Mich.
 Buehler, W., Hubbard, Iowa. [Ill.
 Buescher, J. C. A., R. R. 1, Frankfort, Iowa.
 Buescher, J. H., 611 Columbia St., Burlington, Iowa.
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 *Cramer, W., Dittmer, Mo.
 Cramm, Wm. J., Dubois, Ind.
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 Crusius, V., South Germantown, Wis.
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 Egger, F., R. R. 1, Treloar, Mo.
 Egger, S., R. R. 5, Rockford, Ohio.
 Egli, A., Amherst, Ohio.
 Ehrhard, G. A., 717 Epworth Ave., Winton Pl., Cincinnati, O.
 *Eichler, Geo., R. R. 1, Kimama, Idaho.
 Eiermann, F. W. A., Gen. Del., Erie, Pa.
 Eilers, Ed. H., Remsen, Iowa.
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 Eisen, Th., 623 Jackson St., Sandusky, Ohio.
 Eitel, Jos., Perham, Minn.
 Eller, Carl, R. R. 1, Talmage, Nebr.
 Ellerbrake, J. H., Arlington Heights, Illinois.
 Emigholz, Chr., R. R. 2, Lamar, Ind.
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 Endter, J., Alma, Kans.
 Eppens, H., Cor. W. 98th & Cudell Ave., Cleveland, Ohio.
 Erber, H., Fredonia, Wis.
 *Erbes, J., Bayard, Nebr. [Iowa.]
 Erdmann, J., 815 High St., Burlington, Iowa.
 Ernst, A., 1020 Exchange St., Keokuk, Iowa.
 Ernst, F., R. R. 2, Palatine, Ill.
 Ernst, J. L., 600 N. Euclid Ave., E. E., Pittsburgh, Pa.
 Esmann, G., 1120 State St., Schenectady, Ewald, F., Bridgman, Mich. [N. Y.]
 Eyrich, Geo. S. A., Minnesota Lake, Minn.
 *Eyrich, O., 760 Colorado Ave., Grand Junction, Colo.
 Fauth, Carl, Clarence, Iowa.
 Feierabend, H. A., Mahasamudra, Distr. Raipur, C. P., E. India.
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 Fischer, F. W., Western, Nebr.
 Fischer, Gustav, 671 Madison St., Milwaukee, Wis.
 Fischer, Jno., Hartley, Iowa.
 Fischer, R., Gerald, Mo. [Pa.]
 Fischer, Theo. F., R. R. 1, Rochester, Fischer, W., R. R. 1, Winside, Nebr.
 Fismar, J. S., Verona, Mo.
 Fleck, Chas. F., 539 Beech St., Scranton, Pa. [Ill.]
 Fleer, Aug., 2040 W. 36th St., Chicago, Fleer, E. J., 1538 8th St., Milwaukee, Wisconsin.
 Fleer, G. D., R. R. 3, Box 19 Geneseo, Ill.
 Fleer, H. Armin, 417 Clark St., Milwaukee, Wis.
 Fleer, J. H., 370 13th St., Milwaukee, Wisconsin. [Napoli, Ind.]
 Flottmann, J., R. G., Box 89, India-Foerster, P. (Em.), 5946 E. Circle Ave., Norwood Park, Chicago, Ill.
 Foesch, J., R. R. 1, Cleveland, Wis.
 Fontana, J.,
 Fox, Henry, R. R. 1, Glenshaw, Pa.
 Frank, J., 171 Bakus Ave., Marine City, Franke, A., Selby, S. Dak. [Mich.]
 *Franke, Arno H., Camp Pastor, Funston & Doniphan, Box 264, Junction City, Kans.
 Franke, C. H., Elkader, Iowa.
 Frankenfeld, F., sen. (Em.), 910 Adams St., St. Charles, Mo.
 Frankenfeld, F., jun., 1062 St. Paul St., Rochester, N. Y.
 Frankenfeld, J. W., Emmaus Asylum, St. Charles, Mo.
 Frankenfeld, Paul G., 229 N. Collington Ave., Baltimore, Md.
 Freese, B. F., Summerfield, Ill.
 Frenzen, W., 121 N. Terrace Ave., Mt. Vernon, N. Y. [Idaho.]
 Freund, F. H., Ford and 7th, Boise, Freund, G. H., 419 Logan St., Steubenville, Ohio.
 Freytag, H. W. (Em.), R. R. 4, Box 40, Pearl City, Ill. [Point, Wis.]
 Freytag, Carl, 126 Dixon St., Stevens Friebe, C., Ohlman, Ill.
 Friedemeier, H. (Em.), 1613 Logan Ave., Marinette, Wis. [Iwick, Mo.]
 Friedrich, H., R. R. 3, Box 21, Kimms-Fritsch, C., 1104 W. 11th St., Little Rock, Ark.
 *Friz, Ad. P. B., R. R. 1, Somerville, Tex.
 *Friz, Helmut A. R., 4630 Tyrolean Ave., St. Louis, Mo. [Iowa.]
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 Frohne, Th. P., 7124 Kinsman Road, Cleveland, Ohio.
 Fruechte, A. W., 301 E. 3rd St., Pana, Ill.
 Fuenning, A., Ft. Morgan, Colo.
 Fuerst, Fr., R. R. 1, North Detroit, Mich.
 Fuhrmann, Ed., 404 Lafayette St., Newark, N. J. [Bayonne, N. J.]
 Fuhrmann, F. G. W., c. o. Y. M. C. A.
 Gabelmann, F., Warren, Mich.
 Gabler, Chr., Blackburn, Mo.
 Gadow, F. (Em.), Huntley, Mont.
 Gaebe, A. B., Monee, Ill.
 Gaebe, J. W., R. R. 8, Jefferson Barracks, St. Louis, Mo.
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 Gass, J., Raipur, Central Prov., E. Gastrock, C., R. R. 4, Baldwin City, Kans.
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 Gebauer, T. C., Henderson, Ky.
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 Scherer, H. (Em.), 410 S. Garvin St., Evansville, Ind.
 Schlunkmann, Joh., Peotone, Ill. [Ill.
 Schlundt, D., 2008 W. 21st St., Chicago.
 *Schmale, J. E., Prof., Elmhurst, Ill.
 Schoppe, A., Orphans Home, R. R. 29, Wellston, Mo.
 Schuessler, H., 833 State St., Quincy, Ill.
 *Schuessler, W., 5139 Loomis St., Chi-cago, Ill.
 Seybold, P. C., Hoyleton, Ill.
 Struckmeyer, Carl, Waterloo, Ill.
 Wandtke, Ernst F., R. R. 18, Edwards-port, Ind.
 Warma, H., Quincy, Ill.
 Wiegmann, G., 5215 Justine St., Chicago, Ill. [Louis, Mo.
 *Wilking, F. W., 3007 McNair Ave., St. Wuelner, W. C., 2943 Racine Ave., Chi-cago, Ill.

EVANGELICAL DEACONESSSES

Baltimore, Maryland, Evangelical Deaconess Society, Pastor P. Frankenfeld, President.

Sister Augusta Janssen, (Congregational Deaconess work).

Chicago, Illinois, German-Evangelical Deaconess Home and Hospital, 54th Place and Morgan Street.

Sisters Anna Bischel, Adele Hosto, Minnie Volz, Alma Wiegmann

Cincinnati, Ohio, Deaconess Hospital, Clifton Avenue and Straight Street.

Sisters Greta Luken, Maria Stahlberg, Anna Meyer, Erhardine Meyer, Rosa Hummel.

Detroit, Michigan, Evangelical Deaconess Hospital, 1015 East Jefferson Avenue.

Sister Melinda Schmid.

Evansville, Indiana, Protestant Deaconess Home and Hospital, Corner Mary and Iowa Streets.

Sisters Lina Braun, Lena Appel, Sophie Bartelt.

Faribault, Minnesota, Evangelical St. Luke's Deaconess Home and Hospital.

Sisters Louise Kreutz, Amalia Klopsteg, Magdalena Suter, Emma Kroehler, Hulda Ramser, Emilie Meyer, Lydia Suter Johanna-Marquardt.

Lincoln, Illinois, Evangelical Deaconess Home and Hospital

Sisters Rosa Gerhold, Louise Mernitz.

Marthasville, Missouri, Emmaus Asylum for Epileptics and Feeble-minded.

Sisters Julie Koch, Emma Schultz, Martha Schlottach.

St. Louis, Missouri, Evangelical Deaconess Home and Hospital, 4125 West Belle Place.

Sisters Magdalena Gerhold, Therese Kettelhut, Bena Fuchs, Philippine Buehn, Hulda Echelmeier, Mathilde Matthes, Maria Oehler, Katy Keck, Emma Marzahn, Katharina Streib, Hilda Mall, Wilhelmine Hahn, Anna Pohlmann, Lina Soehlig, Ella Hildebrand.

East St. Louis, Illinois, Evangelical Deaconess Hospital, 15th and Illinois Avenue.

Sisters Lydia Buschmann, Anna Lenger, Minna Flottmann, Mary Feutz, Elfrieda Hein, Verlia Woltemath.

Milwaukee, Wisconsin, Evangelical Deaconess Hospital, 1815 Grand Avenue.

Sisters Ella Loew, Edna Stoenner.

Serving at Stations:

Sisters Charlotte Boekhaus, Lincoln, Ill., Caroline Pepmeier, Faribault, Minn., Sophie Hubell, Marshalltown, Ia., Alvine Scheid, Good Samaritan Home for the Aged, St. Louis, Mo., Christine Schwarz, Home for the Aged, Rochester, N. Y. Anna Goetze, Ev. Social Center, St. Louis, Mo.

On Leave of Absence at Home:

Sisters Beata Schiek, Martha Wolf, Emma Fruechte and Anna Meyer.

Total number of Deaconesses.....60.

CHURCH REGISTER

List of congregations served by pastors of the German Evangelical Synod of North America. Those designated with a * are not in formal membership with the Synod. The name of the town or city is given first, then that of the congregation, and finally that of the pastor. Corrected to October 20, 1917.

1. ATLANTIC DISTRICT

a) District of Columbia

Washington—*Concordia—P. A. Menzel

b) Maryland

Annapolis—St. Martins—G. F. Hahn
 Baltimore—Christ—*Chas F. Brandt
 " —Concordia—F. Giese
 " —*St. Johns—E. J. F. Dettbarn
 " —*St. Johns—E. G. Kuenzler
 " —St. Lukes—F. H. Klemme
 " —St. Matthews—C. W. Locher
 " —*United Ev. Luth.—W. Batz
 " —Homestead—St. Matthews—
 " —*P. L. Schmidt
 " —*Friedens—P. G. Frankenfeld
 " —Morrell Park Evang.—
 " —*R. W. Locher
 " —Immigrant Home—O. Apitz
 Near Cambridge—Immanuel—
 " —J. Schoettle
 East Newmarket—Salem—J. Schoettle
 Frostburg—Zion—Theo. Beckmeyer

c) New Jersey

Bayonne—*St. Pauls—
 " —F. G. W. Fuhrmann
 Bergenpoint—Evangelical—C. Schauer
 Garwood—St. Pauls—C. Schauer
 Irvington—Imm.—J. R. C. Haas
 Newark—St. Stephens—Ed. Fuhrmann
 " —(Essex Park)—United Ev.—
 " —*H. Manrodt, licensed pastor
 " —(Vailsburg)—Zion—
 " —*H. Manrodt, licensed Pastor
 Trenton—St. Pauls—A. F. Meyer

d) New York

Albany—Ev. Protestant—H. Reller
 Amsterdam—Ev. Luth. Zion—
 " —F. E. C. Haas
 Berlin—Zion—
 Brooklyn—Bethlehem—W. Bourquin
 Cohoes—Ev. Luth. Trinity—
 " —W. E. Neumeister
 East Poestenkill—Zion—
 Mount Vernon—St. Johns—W. Frenzen
 New York—St. Pauls—J. P. Schwab
 New York—*Luth. Saviour—*H. von
 " —Hollen
 Schenectady—Friedens—G. Esman
 " —St. Johns—
 Taborton—Zion—
 Troy—St. Pauls—W. E. Neumeister

e) Pennsylvania

Columbia—Salem—P. Briesemeister
 Priceburg—St. Pauls—C. F. Fleck
 Scranton—Friedens—Paul E. Zeller
 " —Hyde Park Presb.—R. Jungfer
 " —St. Pauls—C. F. Fleck
 Taylor—Evangelical—C. E. Fetzer
 Williamsport—Imm.—J. A. Weishaar

f) Virginia

Richmond—St. Johns—O. Guthe

Number of churches.....44

2. INDIANA DISTRICT

a) Indiana

Aurora—*Evangelical Protestant—
 " —Alb. E. Viehe
 Batesville—*St. Johns—C. Held
 Boonville—St. Johns—
 Bretzville—St. Johns—W. Cramm
 Buckskin—St. Johns—A. Jennrich
 Buffalo—St. Johns—C. Emigholz
 Bufkin—St. Johns—F. Daries
 Campbell Tp.—Zoar—Dan J. Bretz
 Cannelton—St. Johns—
 Carthage—Protestant—*E. Stroehein
 Centerville—Zion—C. Emigholz
 Chandler—*St. Johns—
 Cumberland—St. Johns—P. Bourquin
 Cypress—Immanuel—Theo. Haas
 Dubois—St. Peters—W. J. Cramm
 Duff—St. Pauls—Ph. Frohne
 Elberfeld—Zion—Max Schulz
 Near Elberfeld—Immanuel—
 " —M. Schulz
 Evansville—Ev. Bethel—E. Kockritz
 " —*St. Johns—Wm. N. Dresel
 " —St. Lucas—H. J. Schiek
 " —St. Matthews—
 " —J. U. Schneider, Ph. D.
 " —St. Pauls—Th. Haas
 " —Zion—J. U. Schneider, Ph. D.
 Near Ft. Branch—St. Pauls—
 Fenton—Zion—J. Flottmann
 Freelandville—Bethel—H. Limper
 Fulda—Trinity—E. D. Kiefel
 German Tp.—*St. Pauls—A. Kalkbrenner
 Heusler—*Salem—O. Keller
 Holland—Augustana—Ph. Frohne
 Near Holland—St. Pauls—F. A. Stoelting
 Huntingburg—Salem—C. L. Langerhans
 Indianapolis—Friedens—L. Kleemann
 " —St. Johns—W. Uhrland
 " —St. Pauls—J. Frohne
 " —Zion—J. C. Peters
 Ingelheim—*St. James—J. Schlundt
 Inglefield—Salem—J. C. Nestel
 Jasper—Trinity—C. L. Langerhans
 Johnson Tp.—Zion—J. Overbeck
 Kasson—*St. Johns—J. A. Reller
 " —Zoar—J. A. Reller
 Kratzville—*St. Peters—J. C. Nestel
 Lamar—Peters—E. D. Kiefel
 Lawrenceburg—Zion—F. D. Schueler
 Lippe—Zion—C. G. Kettelhut
 Loogootee—Evang.—W. Cramm
 Lynnville—St. Matthews—A. G. Aldinger
 McCutchanville—*Bethlehem—
 " —Dan. J. Bretz
 Mount Vernon—Trinity—P. Press
 New Albany—Evangelical—F. A. Meusch
 Newburg—Zion—F. C. Schweinfurth
 New Palestine—Zion—Th. Schory
 Parkers Settlement—*St. Peters—
 " —J. Schlundt
 Princeton—St. Peters—Wm. Hauff
 St. Philipp—Immanuel—F. Daries
 Santa Claus—St. Pauls—C. Emigholz
 Shelbyville—*Ev. Prot.—S. Caldemeyer
 Near Shelbyville—*Ev. Prot.—
 " —S. Caldemeyer
 Stendal—*St. Pauls—F. A. Stoelting

Tell City—St. Johns—Ach. Meyer
 Terre Haute—St. Pauls—J. C. Hansen
 Troy—*Evangelical—Ach. Meyer
 Vincennes—St. Johns—J. Overbeck
 Warrenton—St. Stephens—Wm. Hauff
 Westphalia—Salem—A. C. Roth

b) Ohio

Cincinnati—*First Ev.—H. Huebschmann
 " —(Carthage)—First German
 Prot.—*E. Stroehlein
 " —(Price Hill)—*German Prot.
 G. G. Press.
 " —(Columbia)—First Evang.—
 W. F. Kohler
 " —Immanuel—Fairmount—
 H. J. Sonneborn
 " —(Lickrun)—*St. Martins—
 W. J. Hausmann
 " —St. Lucas—W. Merzdorf
 " —*St. Philippus—
 F. L. Dorn, Ph. D.
 " —(Norwood)—Salem—
 W. Grunewald
 " —(Winton Place)—Ev. Prot. St.
 Matthews—G. A. Ehrhardt
 " —Zion—Alb. E. Viehe
 Dayton—St. Johns—J. G. Mueller
 " —St. Lucas—C. Bizer
 Elmwood Place—St. Matthews—
 K. A. Roth
 Hamilton—Prot. St. Johns—
 G. S. Gerhold
 " —St. Pauls—W. Vollbrecht
 E. Hamilton—St. Johns—W. Vollbrecht
 Middletown—St. Pauls—G. Krumm
 Mt. Healthy—*St. Pauls—G. Kurz
 New Richmond—St. Pauls—
 W. Grunewald
 Piqua—St. Pauls—P. Gehm
 Pleasantridge—*St. Peters—F. Hohmann
 Reading—*St. Johns—F. G. Brune
 Sidney—St. Pauls—R. Wobus
 Trenton—St. Johns—G. Krumm
 Troy—St. Johns—*Alfred Meyer

c) Kentucky

Bellevue—St. Johns—
 Dayton—St. Pauls—Supply
 Falmouth—St. Pauls—
 Ft. Thomas—Christ Evangelical—
 F. Puhlmann
 Griffith—United Ev.—T. C. Gebauer
 Henderson—Zion—Theo. Wobus
 Latonia—St. Marks—
 Louisville—Bethlehem—J. Klingeberger
 " —Christ—W. Krueger
 " —Clifton Evangelical Church
 Fred Pfitzer
 " —Evang.—F. R. Davies
 " —Immanuel—Ph. Wiggermann
 " —St. James—Supply
 " —St. Johns—S. A. John
 " —St. Lucas—Theo. A. Haeefe
 " —St. Matthews—L. Hohmann
 " —St. Pauls—W. F. Mehl
 " —St. Peters—D. Bruening
 " —Parkland—
 Newport—*St. Pauls—P. F. Hausmann
 Owensboro—Zion—T. C. Gebauer
 Paducah—Unity—H. Toelle

d) Alabama

Birmingham—Friedens—A. S. Ebinger

e) Georgia

Atlanta—St. Johns—O. J. Gilbert, Ph. D.

f) Illinois

Carmi—St. Johns—*H. Pfeiffer
 Cowling—*Ev. Friedens—G. Voegtling

g) Florida

Ft. Lauderdale—St. Johns—
 Ft. Petersburg—C. Emigholz
 Davie—E. Bratzel
 Jacksonville—Evang. Luth.—G. E. Schulz
 Lowell—H. Niedernhoefer
 Miami—Friedens—
 Tampa—*Theo. Hauck

Number of churches.....123

3. IOWA DISTRICT

a) Iowa

Ackley—St. Johns—E. Seybold
 Alden—Immanuel—P. Wuebben
 Alexander—St. Johns—C. J. Barth
 Atlantic—Friedens—J. G. Herrlinger
 Audubon—Friedens—J. G. Herrlinger
 Augusta—St. Johns—Chr. T. Rasche
 Aurelia—St. Johns—
 Bennett—Friedens—Chr. Bendigkeit
 Benton Tp.—Zion—A. Abele
 Berlin—Bethlehem—M. Hoepfner
 Brooks Tp.—St. Johns—
 Buckeye—Friedens—P. Wuebben
 Buckgrove—*St. Peters—K. Brunn
 Burlington—First Evang.—
 " —St. Lucas
 " —Zion—J. Erdmann
 Calumet—*Zion
 Clarence—St. Johns—C. Fauth
 Clarksville—Immanuel—Ph. Hillgardt
 Council Bluffs—St. Johns—A. Graber
 Creston—*St. Johns—J. Ernst Birkner
 Crozier—St. Johns—W. Wuestenberg
 Dayton Tp.—*St. Pauls—Paul C. Kehle
 Denver—St. Pauls—Ph. Blaufuss
 Donnellson—*St. Pauls—P. Benthin
 Dumfries—St. Pauls—A. Satory
 Dysart—Friedens—Theo. A. Thomas
 Elkader—Friedens—C. H. Franke
 Farmington—*St. Johns—
 A. F. Schemmer
 Flintridge Tp.—St. Johns—*A. Abele
 Fort Madison—St. Johns—E. Stech
 Franklin—St. Peters—
 Fredericksburg—Friedens—F. Koch
 Fremont—Tp.—St. Johns—C. Schnake
 Garner Tp.—*.....A. Graber
 Geneva—St. Peters—Theo. Storck
 German City—St. Johns—A. von der Ohe
 German Tp.—St. Peters—H. E. Mueller
 Gladbrook—Friedens—M. Hoepfner
 Hamburg—Zion—Im. Th. Seybold
 Hampton—St. Pauls—C. J. Barth
 Near Hampton—Immanuel—C. J. Barth
 Hartley—Trinity—J. Fischer
 Horn—St. Johns—C. Jankowsky
 Hubbard—Zion—W. Buehler
 Keokuk—St. Pauls—A. C. Ernst
 Lake View—*First Evang.—
 Larchwood—Friedens—G. Mauch
 Laurel—St. Johns—*Walter Kettelhut
 Ledyard—Friedens—M. Kurschat
 Lemars—St. Johns—M. J. Dammann
 LeRoy Tp.—St. Pauls—A. Saeuberlich
 Lowden—Zion—J. Reichardt
 Lester—*Ev. Luth.—G. Mauch
 Manilla—Friedens—
 Manly—*St. Pauls—E. Nabholz
 Manning—Friedens—
 Marshalltown—Friedens—J. Ziegler
 Massena—*Friedens—E. Haecker
 Mt. Vernon Tp.—St. Pauls—R. Lorenz

Muscatine—Ev. Prot.—W. Marten
 New Albin—St. Peters—*Theo. Stoerker
 Noble Tp.—St. Johns—F. Rodenbeck
 Pleasant Valley—Evangelical—E. Hardt
 Primghar—St. Johns—
 Primrose—*Zion—Alfr. F. Schemmer
 Pomeroy—First Evang.—W. Schumann
 Red Oak—*St. Pauls—J. Ernst Birkner
 Remsen—*St. Pauls—E. H. Eilers
 Schleswig—Friedens—W. R. Wetzeler
 Sigel—St. Johns—L. Kehle
 Shelby—*Ev. Luth. Friedens—

H. M. Lissack
 Sigourney—St. Pauls—P. C. Keinath
 Tripoli—St. Peters—
 Underwood—Immanuel—H. M. Lissack
 Union City—St. Johns—K. Bizer
 Valley—St. Pauls—
 Victoria Tp.—*St. Peters—E. Haecker
 Vinton—Zion—Theo. A. Thomas
 Walnut—*Ev. Lutheran—A. Dettmann
 Washington—St. Pauls—
 Waverly—Friedens—Ph. Hillgardt
 West Burlington—St. Pauls—
 Chr. T. Rasche
 Westside—St. Johns—K. Fauth

b) Illinois

Moline—*St. Pauls—F. W. Schnathorst
 Rock Island—Friedens—F. Rolf
 Sutter—Bethlehem—P. C. Schnake
 Tioga—Bethany W. Schmidt
 Warsaw—St. Johns—A. Langhorst

c) Missouri

Kahoka—St. Pauls—W. Bechtold
 Winchester—*Zion—W. Bechtold

d) South Dakota

Garrettsen—Unity—A. Muecke, D. D.
 Yankton—*United Friedens—
 A. Muecke, D. D.

Number of churches.....93

4. KANSAS DISTRICT

a) Kansas

Alida—*St. Johns—
 Alma—Friedens—J. Endter
 Atchison—Zion—*Alb. J. Koch
 Bluff City—*St. Pauls—P. Brink
 Colby—Evangelical St. Johns—
 Ellinwood—Immanuel—H. Becker
 Eudora—St. Pauls—F. Stoerker
 Hardtner—*St. Johns—P. Brink
 Herkimer—Immanuel—L. Birnstengel
 Herndon—Immanuel—W. Bollner
 Highland—Trinity—H. F. C. Haas
 Holyrood—*St. Pauls—J. M. Munz
 Hudson—Friedens—E. Aleck
 Hudson—Trinity—H. Pister
 Inman—St. Peters—H. Kottich
 Junction City—*Zion—
 Kansas City—Zion—A. A. Kitterer
 Kanwoka Tp.—*St. Peters—C. Gastrock
 Lawrence—St. Pauls—
 Leavenworth—Salem—Alb. J. Koch
 Manhattan—*Friedens—
 Marena—Ev. Luth.—A. Walton
 Marysville—Evangelical—C. Bechtold
 Midland—Evangelical—O. Zwilling
 Mission Creek—*St. Johns—
 E. Bergstraesser
 Newton—Immanuel—H. F. C. Haas
 Nickerson—First German Evangelical—
 O. Zwilling
 Paola—Zion—P. Beecken

Powhattan—*Evang. Friedens—C. A. Heldberg
 Sabetha—*Evangelical—C. Bechtold
 Thomas Co.—*St. Pauls—
 Topeka—St. Pauls—
 Vesper—Imm.—Karl M. E. Jeschke
 Wells Creek—Immanuel—F. W. Weltge
 Wichita—Friedens—
 Willow Springs—St. Johns—C. Gastrock
 Winona—*United Evangelical—

b) Colorado

Idalia—St. Johns—Theophile Mueller

c) Nebraska

Dubois—*Friedens—G. Wullschlegler
 Mission Creek—Ev. Zion—
 E. Bergstraesser

d) Oklahoma

Altus—Salem—
 Carrier—*Ev. Luth. Friedens—
 El Reno—Redeemer—W. Dickmann
 Enid—*Ev. Luth. Wartburg—
 Frederick—Ev. Zion—
 Greenfield—*Friedens—
 Guthrie—*St. Johns—H. Rieder
 Kiel—Friedens—Wm. Jersak
 Kingfisher—Friedens—Wm. Jersak
 Marshall—St. Pauls—H. Rieder
 Minco—St. Pauls—W. Dickmann
 Norman—Salem—A. Walton
 Okeene—St. Johns—J. C. Bitter
 Oklahoma City—Zion—A. Walton
 Orlando—*Zion—H. Rieder
 Tangier—Grace—J. Kurz
 Waukomis—Ev. Concordia—

Number of churches.....57

5. MICHIGAN DISTRICT

a) Michigan

Adair—Evangelical—E. Riemeyer
 Adrian—Immanuel—G. Schoettle
 Albion—Salem—E. Piepenbrök
 Ann Arbor—*Bethlehem—G. A. Neumann
 Amble—St. Peters—H. Schmidt
 Armada—Trinity—R. Riemann
 Bad Axe—St. Johns—*Joseph Kruger
 Bainbridge Tp.—St. Pauls—A. Grabowski
 Baroda—Zion—C. F. Howe
 Benton Harbor—C. W. Roth
 Boyne City—Evangelical—A. Buettner
 Brutus—*Zion—A. Buettner
 Casco—St. James—E. Riemeyer
 Chelsea—*St. Pauls—A. Schön
 Clarenceville—Immanuel—A. C. Stange
 Clyde Tp.—St. Pauls—C. Haag
 Coloma—*Ev. Zion—A. Grabowski
 Crockery—*St. Johns—W. Koch
 Dalton Tp.—*St. Pauls—A. F. Schulz
 Detroit—Bethany—A. Martin
 " —Bethels—R. Niebuhr
 " —Christ—Theo. Jud
 " —Immanuel—A. W. Bachmann
 " —St. Johns—H. Horny
 " —St. Lucas—L. Kleber
 " —St. Marks—A. Mallick
 " —St. Matthews—Otto C. Haass
 " —St. Pauls—W. Howe
 " —St. Johns—(West Side)—
 R. J. Beutler
 " —Salem Ev., West Highland Park
 —C. Enders
 " —(Springwells)—St. Peters—
 C. A. Haneberg
 Dexter—*St. Andrews—H. Schoettle
 Farmington—Salem—A. C. Stange
 Forestville—Unity—*W. E. Webbink

Francisco—St. Johns—F. Boehm
Fraser—Zion—F. Fuerst
Freedom Tp.—*Bethel—F. Lueckhoff
" —*St. Johns—

F. W. Krueger
Friendship Tp.—Ebenezer—A. Buettner
Gallen—St. Peters—J. L. Kling
Germania—Zion—*B. E. Schalow
Grand Haven—St. Pauls—W. Koch
Grand Haven Tp. St. Peters—W. Koch
Grand Rapids—St. Johns—R. Schreiber
Halfway—St. Peters—F. Fuerst
Jackson—St. Johns—A. Beutenmueller
Kingsley—St. Johns—H. Schmidt
Lansing—St. Pauls—Edw. F. Mayer
Lenox—St. James—R. Riemann
Macomb Tp.—Ev. St. Johns—

F. A. Roese
Manchester—*Immanuel—J. Wulffmann
Marine City—St. Johns—J. Frank
Maplehill—Immanuel—H. Schmidt
Mt. Clemens—Zion—F. A. Roese
Muskegan—St. Johns—A. F. Schulz
New Buffalo—St. Johns—J. Hetzel
Niles—St. Johns—F. Rahn
Norvell—*Christ—J. Wulffmann
Owosso—St. Johns—G. Webbink
Petoskey—Immanuel—A. Buettner
Pipestone—*Zion—A. Grabowski
Port Huron—St. Johns—C. Haag
Port Sanilac—Ev. Unity—*W. E. Webbink
Royal Oak—Immanuel—A. Haeussler
St. Joseph—St. Peters—W. F. Buehler
Saginaw—Ev. St. Marks—E. Pusch
Saline Tp.—*St. James—O. Papsdorf
Saline—*St. Pauls—C. Wittbracht
Sharon Tp.—*St. Pauls—F. Boehm
Sherman Tp. near Cadillac—Evang.—

H. Schmidt
Taylor Center—St. Pauls—K. Buff
Threeoaks—St. Johns—J. L. Kling
Warren—St. Pauls—F. Gabelmann
Wyandotte—St. Johns—A. Schmid

b) Indiana

Andrews—St. Pauls—R. Kuebler
Bippus—St. Johns—G. Bohn
Bourbon Tp.—St. Pauls—Fred Beutler
Bremen—Immanuel—Gus. Ronte
Chesterton—*St. Johns—
Elkhart—St. Johns—E. J. Spathelf
Francesville—Salem—C. E. Weiss
Near Francesville—St. James—
F. W. Adomeit

Gary—St. Johns—
Lafayette—St. Johns—H. Zumstein
LaPorte—St. Pauls—W. H. Alber
Madison Tp.—Zions—W. Hetzel
Medaryville—St. Johns—E. Brenion
Michigan City—St. Johns—P. Irion
Mishawaka—St. Andrews—
Plymouth—St. Johns—Fred Beutler
San Pierre—St. Lucas—E. Brenion
South Bend—St. Peters—H. Weichelt
" —*Zion—W. Goffeney
Urbana—St. Peters—E. F. Lawrenz
Wabash—St. Matthews—P. O. David
Wanatah—Salem—J. Krause
Whitepost Tp.—St. Johns—C. E. Weiss
Woodland—St. Johns—W. Hetzel

Number of churches.....97

6. MINNESOTA DISTRICT

a) Minnesota

Albany—Ev. Ebenezer—H. M. Awiszus
Albion—Evang.—H. Heutzenroeder
Annandale—Imm.—H. Heutzenroeder

Barnesville—Evang.—F. C. Schmidt
Bemidji—Evangelical—*J. Bunge
Bertha—Friedens—*O. Rapp
Brainerd—Bethlehem—*J. Bunge
Brownsville—Zion—O. Albrecht
Bureau—Evangelical—*G. Strohschein
Carlos—*Michael—H. M. Awiszus
Ceylon—Ev. St. Johns—F. Perl
Childs—*Evangelical—C. Oberdoerster
Cleveland Tp.—*Evang.—J. Bruse
Cottagegrove—St. Matthews—J. Doellefeld

Crookedcreek—Friedens—O. Albrecht
Delano—Evangelical—E. Merz
Dora—*St. Johns—J. Eitel
Douglas—Evang.—W. W. Bunge
Dresselville—St. Pauls—J. Bruse
Duluth—St. Pauls—P. T. Bratzel
Eden Valley—Friedens—

H. Heutzenroeder
Eitzen—St. Lucas—F. C. Klein
Essig—Friedens—G. Mayer
Fairmont—St. Johns—J. Herrmann
Faribault—Ev. St. Lucas—Wm. Meyer
Fergus Falls—Evang.—E. Herrmann
Glencoe—*Evang.—Max Strasburg
Grey Eagle—Trinity—*O. Rapp
Hector—Friedens—W. G. Rath
Henderson—*St. Pauls—M. Lehmann
Herman—Evangelical—
Hermantown—St. Pauls—P. T. Bratzel
Hokab—Zion—O. Albrecht
Holdingford—Evang.—H. M. Awiszus
Hutchinson—St. Johns—Max Strasburg
Kenyon—St. Matthews—W. Koring
Lake Elmo—St. Lucas—K. Zeyher
Lester Prairie—Evang.—C. C. Joern
Lesueur—Zion—E. Ahrends
Lewiston—St. Pauls—J. H. Meier
Near Litchfield—St. Matthews—

H. Heutzenroeder
Little Falls—Ev. Luth.—T. Herrmann
Long Prairie—Zion—*O. Rapp
Lynn Tp.—Trinity—Max Strasburg
Medicine Lake—*Immanuel—E. Sans
Millville—Evangelical—E. J. Becker
Minneapolis—St. Johns—E. Sans
Minnesota Lake—*Friedens—
G. S. A. Eyrieh
Near Minnesota Lake—*St. Pauls—
W. Riemann
Moorehead—Evang.—F. C. Schmidt
New Rome—*Ev. Luth. St. Johns—
H. Buck

New Ulm—Friedens—G. Mayer
Nicollet—*Friedens—G. Mayer
North Star—Evang.—H. Niewoehner
Norwood—Evang.—P. Quarder
Near Norwood—*Zion—P. Quarder
Perham—Zion—J. Eitel
Plato—St. Pauls—R. Zielinski
Near Plato—Friedens—W. G. Raith
Pleasant Prairie—E. J. Herrmann
Rice—Evangelical—T. Herrmann
Rochester—Ev. Luth. Friedens—

W. W. Bunge
Sanborn—Christ—E. P. Richter
South Haven—*Evang.—
H. Heutzenroeder
St. Cloud—Friedens—H. C. Dallmann
St. James—Ev. Friedens—

H. Niewoehner
St. Paul—St. Pauls—Karl Koch
Stillwater—Ev. St. Peters—F. Doellefeld
Theilmann—*Ev. St. Pauls—
E. F. Becker
Town Minden—Christ—H. C. Dallmann
Tyrone Tp.—Salem—J. Bruse

Viola Tp.—St. Pauls—J. H. Meier
 Vivian Tp.—*Zoar—G. S. A. Eyrich
 Wadena—St. Pauls—J. Stilli
 Welcome—St. Pauls—F. Perl
 Wheeling—St. Johns—W. Koring

b) North Dakota

Bethel—Bethel—G. P. Zimmermann
 Bluegrass—*Bethlehem—J. Fontana
 Hankinson—*Immanuel—C. Oberdoerster
 Hebron—St. Johns—A. Debus
 Inskter—Evangelical—*P. Pobanz
 Judson—Evangelical—*E. Wullschleger
 Lidgerwood—St. Johns—C. Oberdoerster
 Mott—Ev. Friedens—*W. Kochheim
 New Salem—Friedens—J. Fontana
 Taylor—Immanuel—L. Denninghoff
 Wahpeton—St. Peters—*G. Strohschein

c) South Dakota

Elkton—Ev. St. Johns—E. P. Richter
 Hammer—*St. Pauls—C. Oberdoerster
 Irving—*Friedens—G. Viehe
 Tulare—Ev. Luth. Salem—G. Viehe
 Turtle Creek—Ev. St. Johns—

G. Viehe

Number of churches.....92

7. MISSOURI DISTRICT

a) Missouri

Afton—Eden—E. Leibner
 Augusta—Ebenezer—H. Pfundt
 Bay—St. Pauls—C. J. Raase
 Bay—Zion—W. Schultz
 Bellefontaine—St. Johns—E. Agricola
 Bem—St. Johns—C. Benkendoerfer
 Berger—St. John—T. Amacker
 Big Berger—Bethany—G. Schultz
 Blgspring—St. James—*E. Pfundt
 Bland—Zion—G. F. Kitterer
 Billings—St. Peters—Geo. Orłowsky
 Cape Girardeau—Christ—*R. Lehmann
 Near Cape Girardeau—Salem—G. Press
 Cappeln—St. Johns—
 Casco—St. Johns—J. H. Stroetker
 Case—*Bethel—*E. Pfundt
 Cedarhill—*St. Martins—S. P. Goebel
 Chamois—St. Johns—H. Walz
 Galley—4
 Near Chamois—St. Peters—H. Walz
 Clayton—Samuel—K. Pfeiffer
 Cooper Hill—St. Pauls—
 Cottleville—St. Johns—
 Desoto—Friedens—A. Bockstruck
 Near Des Peres—Zion—F. Baur
 Defiance—*St. Pauls—H. Pfundt
 Dexter—Zion—
 Dittmers Store—*St. Martins—
 W. Cramer
 Drake—St. James—G. Dittel
 Femme Osage—Ev.—G. B. Schiek
 Ferguson—Immanuel—W. F. Herrmann
 Fredericksburg—St. Peters—F. Bechtold
 Near Freistatt—Zion—F. Weltge
 Fulton—Evangelical—*Belmont Klick
 Gasconade—*St. Johns—G. Tillmans
 Gerald—St. Pauls—R. Fischer
 Near Gerald—Ebenezer—E. Petschke
 Gohfeld—Ev.—F. Grabau
 Gumbo—St. Thomas—
 Theo. F. Schumacher
 Hamburg—Friedens—
 Hermann—St. Pauls—R. Kasemann
 High Hill—St. Johns—
 Highridge—St. Martins—S. P. Goebel
 Holstein—Immanuel—F. Egger
 Indian Camp—*St. Johns—
 W. H. Dinkmeyer

Jackson—Immanuel—G. Duval
 Near Jackson—St. Johns—

*G. Jurick

Jeffriesburg—*Jordan—C. W. Deuschle
 Near Kimswick—St. Lucas—H. Friedrich
 Knorpp—Ebenezer—
 Lippstadt—Evangelical—H. Specht
 Lixburg—Bethany—L. C. Boeker
 Manchester—St. Johns—E. Berdau
 Marthasville—*Evang.—

F. G. Piepenbrock

Mehlville—*St. Johns—J. W. Gaebe
 Morrison—St. James—G. Tillmanns
 Moscow Mills—Friedens—H. Koenig
 Mt. Hope—*St. Johns—
 Neosho—Zion—J. S. Fismer
 New Haven—St. Peters—F. Tschudy
 New Melle—Ev. Friedens—
 Normandy—St. Peters—*H. Hoeppner
 Oakville—St. Pauls—Armin Kniker
 Old Monroe—St. Pauls—G. Hoffmann
 Owensville—St. Peters—A. Alberswerth
 Pacific—Friedens—K. Pfeiffer
 Pinckney—St. Johns—F. Grabau
 Pitts—*Harmony—*H. Dinkmeier
 Progress—Immanuel—*O. Haffner, lic.
 Rhineland—St. Marks—*E. Pfundt
 Rush Hill—Friedens—*O. Haffner, lic.
 St. Charles—St. Johns—H. Thomas
 Near St. Charles—Friedens—H. Hertel
 St. Louis—St. Andrews—G. Nussmann

" —Bethany—F. Krafft

" —Bethesda—J. C. Kramer

" —Bethel, English Evangelical—

J. P. Meyer

" —Bethlehem—K. W. Nottrott

" —Christ—J. Varwig

" —Ebenezer—L. Suedmeyer

" —Eden—R. M. Hinze

" —Emmaus—K. Pleger

" —Evangelical—E. Bleibtreu

" —Friedens—Th. Oberhellmann

" —*Holy Ghost—Th. F. Braun

" —Immanuel—G. Bode

" —St. James—Th. Braun

" —Jesus—W. F. Simon, Ph. D.

" —St. Johns—F. Klemme

" —St. Lucas—H. Walser

" —St. Marks—E. H. Eilts

" —St. Matthews—H. Drees

" —Nazareth—Geo. M. Poth

" —St. Pauls—J. Irion; O. Press,

Assistant Pastor

" —St. Peters—W. Hackmann

" —Redeemer—*Helmuth Friz

" —Salem—P. Langhorst

" —Second English—

W. F. Schlinkmann

" —St. Stephens—O. Kienker

" —Salvator—(Walnut Park)—

*S. Albrecht

" —Trinity—H. F. Bahnsen

" —Zion—M. L. Kramer

Sappington—St. Lucas—S. Kruse

Schlusburg—Bethany—L. Reiner

Springfield—St. Johns—

Steinhagen—St. Pauls—H. Specht

St. Clair—St. Johns—

Stolpe—St. Johns—W. Asmuss

Stonyhill—St. James—A. Kuhn

Stratmann—St. Pauls—E. L. Mueller

Swiss—St. Johns—R. Schmichen

Tilsit—St. James—*J. C. F. Symanski

Troy—Zion—H. E. Koenig

Union—St. Johns—A. Bisping

" —Zion—A. Bisping

Verona—St. Johns—J. S. Fismer

Warrenton—Friedens—H. Specht

Washington—St. Peters—J. N. Schuch
 Welcome—Evangelical—W. Schultz
 Weldon Spring—Immanuel—G. Hehl
 Woollam—St. Johns—J. C. A. Buescher
 Wright City—Friedens—H. Dinkmeier*

b) Arkansas

Collegeville—St. Johns—C. Fritsch
 Judsonia—*St. Peters
 Lape—Friedens—
 Little Rock—St. Pauls—C. Fritsch
 Russell—*Zion—

Institutions

St. Louis—Eden Seminary—
 " Dir. W. Becker
 " —Deaconess Home—F. P. Jens
 " —Emmaus, St. Charles—
 " J. W. Frankenfeld
 " —Emmaus, Marthasville—
 " C. F. Sturm
 " —Good Samaritan Home for
 " the Aged—K. Kissling
 " —Orprans' Home—*H. Hoepfner
 Number of churches.....135

8. NEBRASKA DISTRICT

Ashton—St. Matthews—
 Aurora—Evangelical—H. Schirneker
 Bayard—Zion—*J. Erbes
 Beaver Creek—St. Marks—
 Dutch Hollow—*Unorganized—
 Gladstone—Zion—U. B. Slupianek
 Goehner—Ev. Friedens—Ad. Woth
 Guide Rock—*P. W. Weltge
 Harvard—Evangelical—H. Schirneker
 Jansen—St. Pauls—E. Vogt
 Kelso—*Unorganized—
 Lincoln—St. Pauls—Ad. Matzner
 " —St. Johns—D. Maul
 Loup City—Evangelical—
 Maple Grove—St. Pauls—P. J. Meiler
 McWilliams—St. Johns—C. Eller
 Nebraska City—*Bethel—W. K. Schulz
 Neligh—*Unorganized—
 Oakdale—Unorganized—
 Omaha—St. Johns—W. Schäfer
 Osage—St. Pauls—J. Abele
 Plattsmouth—St. Pauls—H. Steger
 Plymouth—Friedens—Fr. J. Abele
 Rulo—Zion—W. Kottich
 Scotts Bluff—*Zion—J. Roth
 Seward—Friedens—Ad. Woth
 Steinauer—Salem—H. Krueger
 Syracuse—St. Johns—P. Ott
 Talmage—Zion—Theo. Hoefer
 Tilden—St. Johns—
 Wahoo—*Unorganized—Ad. Matzner
 Near Wayne—Salem—W. Fischer
 Near Wayne—Theophilus—W. Fischer
 West Blue—Friedens—Geo. Duensing
 Westpoint—St. Johns—W. Mangelsdorf
 Western—St. Johns—F. W. Fischer
 Willow Creek—*Unorganized—
 Number of churches.....36

9. NEW YORK DISTRICT

a) New York

Attica—St. Pauls—A. J. Wahl
 Auburn—St. Lucas—H. Retter
 Bennington—Salem—
 Boston—St. Pauls—H. A. Dies
 Buffalo—St. Andrews—T. Lehmann
 " —Bethany—C. Loos
 " —Bethlehem—A. Goetz
 " —Calvary—J. L. Kulbartz

" —Christ—A. Zink
 " —Friedens—J. Otto Reller
 " —Immanuel—H. L. Streich
 " —Pilgrim—G. Siegenthaler
 " —St. James—Ph. Spaeth
 " —St. Johns—O. Wittlinger
 " —St. Lucas—
 " W. F. Werheim, D. D.
 " —St. Marks—P. R. Zwilling
 " —St. Matthews—O. C. Lauben-
 " gayer
 " —St. Pauls—C. G. Haas
 " —St. Peters—Th. Bode
 " —St. Stephens—W. H. Schild
 " —Salem—H. F. W. Grotefend
 " —Trinity—H. A. Kraemer
 Cattaraugus—*St. Johns—C. Bachmann
 Corning—Immanuel—R. Vieweg
 Dunkirk—*Ev. Luth. St. Johns—
 " Carl G. Haass
 East Eden—St. Johns—H. A. Dies
 Eden Center—First Ev.—H. M. Wiesecke
 Elmira—First Evangelical—R. Vieweg
 East Hamburg—Immanuel—E. Gottlieb
 Gowanda—Ev. Luth. Trinity—
 " R. H. Reller

Hamburg—St. James—H. M. Wiesecke
 Hornell—Ev. Luth. St. Pauls—
 " G. F. Hahn
 Lockport—St. Peters—J. Schauer
 Millersport—*St. Stephens—G. T. Haller
 North Tonawanda—St. Peters—
 " Dr. Theo. Mueller, lic.
 " —*Friedens—
 " E. A. Schulz
 Orangeville—Immanuel—A. J. A. Wahl
 Perkinsville—St. Peters—Hy. Noehren
 Rochester—Christ—*Bernard J. Tepas
 " —St. Pauls—R. Stave
 " —Salem—F. Frankenfeld—*Otto
 " Mayer, Min. of Rel. Ed.
 " —Trinity—A. Baltzer
 Rome—Trinity—C. Sprenger
 Shawnee—St. Pauls—E. A. Schulz
 Sheldon—St. Johns—
 Syracuse—Friedens—W. Bauer
 Tonawanda—*St. Peters—A. Hills
 " —Salem—A. Hills
 Townline—St. Pauls—C. F. Dies
 Wayland—St. Pauls—H. Noehren
 Wendelville—*St. Pauls—G. T. Haller
 Westfield—St. Peters—L. Miller
 West Seneca—St. Peters—E. Gottlieb

b) Pennsylvania

East Green—St. Pauls—
 Erie—*Christ—J. R. Graf
 " —St. Lucas—H. J. Brodt
 " —St. Pauls—
 Fairview—St. James—H. Brodt
 Germania—*St. Matthews—
 Meadville—Zion—Ph. Kraus, D. D.

c) Ontario, Canada

Neustadt—St. Pauls—F. Westermann
 Stevensville—St. Johns—
 " F. D. Oberkircher
 Number of churches.....62

10. NORTH ILLINOIS DISTRICT

a) Illinois

Adaline—Zion—P. Hoepfner
 Addison—Immanuel—J. Malerle
 Addison Tp.—*St. Johns—G. Plassmann
 Arlington Heights—St. Johns—
 " J. A. Ellerbrake
 Aurora—St. Johns—C. F. Baumann

Barrington—St. Pauls—H. Tietke
 Bartlett—Immanuel—W. Rathmann
 Beecher—St. Lucas—G. Horst
 Bellewood—Friedens—H. Hildebrandt
 Belvidere—St. Johns—D. C. Jensen
 Bensenville—Friedens—H. Wagner
 Bloomingdale—St. Pauls—
 C. Kreuzenstein
 Bloomington—*Friedens—E. Klompke
 Blue Island—Friedens—J. S. Voeks
 Brandenburg—Friedens—H. Arlt
 Broadlands—St. Johns—D. Blasberg
 Carpenterville—Zion—G. Betz
 Champaign—St. Peters—H. F. Mueller
 Chicago—St. Andrews—H. H. Moeller
 —Bethany—W. Grotefeld
 —Bethel—J. Goebel
 —Bethlehem—J. G. Scheuber
 —Christ—E. Rathmann
 —Eden—G. A. Niedergesaeß
 —Epiphany—C. F. Weisse
 —First Engl. Ev.—L. W. Goebel
 —Friedens—L. Kohlmann
 —Gethsemane—F. H. Krohne
 —Calvary—R. Fiedler
 —Immanuel—J. Bollens
 —St. Johns—H. Stamer
 —St. Johns—(N. S.)—
 Alfr. E. Meyer
 —St. Lucas—Theo. Papsdorf
 —St. Marks—W. Gaertner
 —St. Matthews—H. Kroencke
 —Nazareth—A. Glade
 —Nicolai—E. Rahn
 —Oak Park Ev.—Z. Egartner
 —St. Pauls—R. A. John and
 J. Pister
 —St. Pauls—(Rose Hill)—
 O. Kuhn
 —St. Peters—G. J. Lambrecht;
 H. E. Lambrecht, Assistant Pastor
 —St. Peters—(South Chicago)—
 W. Breitenbach
 —St. Philipp—Aug. Fleer
 —Salem—Jos. George
 —St. Stephens—B. C. Ott
 —*Tabor—*F. W. Schroeder
 —Trinity—Jul. Kircher
 —Zion—C. A. Koenig
 —Zion—(Auburn Park)—
 Alfred Menzel
 —Zion—(Washington Heights)—
 M. Lienk
 Chicago Heights—St. Johns—Fr. Grosse
 Crystal Lake—St. Pauls—H. E. Blum
 Danvers—*Friedens—E. Klompke
 Danville—St. Johns—B. Howe
 Davis—St. Pauls—L. F. Kurz
 Deerfield—*St. Pauls—
 Desplaines—Christ—H. H. Bierbaum
 Dolton—Immanuel—J. H. Dorjahn
 Downers Grove—St. Pauls—P. Crusius
 Edford—*St. Peters—G. D. Fleer
 Eleroy—Salem—Aug. F. Mohri
 Elgin—St. Pauls—H. Jacoby
 Elmhurst—St. Peters—P. Repke
 Evanston—St. Johns—Theo. Munzert
 Frankfort Station—St. Peters—
 Gust. Lambrecht
 Freeport—St. Johns—Dan. Bierbaum
 Fullersburg—St. Johns—F. Harder
 Galena—Ev. Luth. St. Johns—G. Pahl
 Genoa—*Friedens—
 Gilman—Zion—C. Kurz
 Glen Ellyn—St. James—*Theo. Holtorf
 Grant Park—St. Peters—
 A. A. Zimmermann

Greengarden—St. Johns—
 Gust. Lambrecht
 —St. Peters—
 J. C. A. Buescher
 Greenview—*German Ev.—B. Buehler
 Hanover—Immanuel—Ed. Voigt
 Harmony—St. Johns—M. Stommel
 Harvey—Friedens—J. Goebel
 Highland Park—St. Johns—F. Holke
 Hinckley—St. Pauls—R. Mernitz
 Hinsdale—*Evang.—G. H. Stange
 Hollowayville—*German Evangelical
 P. Brueckner
 Homewood—St. Pauls—J. Silbermann
 Huntley—*Evang.—M. Stommel
 Kankakee—St. Johns—M. C. Hoefer
 Kewanee—*St. Peters—R. Uhlhorn
 Lake Zurich—St. Peters—E. G. Bizer
 Lamoille—*St. Pauls—O. Hille
 LaSalle—*Ev. Prot.—F. C. Krueger
 Lincoln—St. Johns—C. Hoffmann
 Longgrove—Evangelical—
 Loran—Ebenezer—K. Kielhorn
 Lyons—St. Johns—*Geo. Lienhardt
 Manhattan—St. Pauls—P. Stappenbeck
 Mannheim—St. Pauls—F. Bosold
 Matteson—Zion—*A. Hosto
 Melrose Park—St. Johns—
 Minier—St. Johns—W. H. Aufderhaar
 Minonk—St. Pauls—Th. Kettelhut
 Mokena—St. Johns—W. Kreis
 Monee—St. Pauls—A. B. Gaebe
 Morristown—*English Lutheran—
 G. D. Fleer
 Naperville—St. Johns—F. Klingeberger
 Niles Center—*St. Peters—J. J. Mayer
 Northfield—(Shermerville)—St. Peters—
 F. Schaefer
 North Grove—Zion—E. Bloesch
 Palatine—St. Pauls—T. F. Bierbaum
 Papineau—Immanuel—A. Mayer
 Pekin—St. Pauls—Geo. W. Goebel
 Peotone—Immanuel—J. A. Hoefer
 Peotone Tp.—St. Johns—A. Klug
 Petersburg—*St. Pauls—Th. Krueger
 Plano—St. Johns—C. F. Baumann
 Plato Center—*St. Pauls—H. Jacoby
 Plumgrove—St. Johns—F. Ernst
 Richton—St. Pauls—*A. Hosto
 Sadorus—*St. Johns—H. F. Mueller
 Sandwich—Trinity—R. Mernitz
 Schiller Park—*Un. Ev.—F. Bosold
 Sidney—St. Pauls—D. Blasberg
 Thornton—Friedens—Fr. Grosse
 Union—*St. Johns—M. Stommel
 Wallingford—St. Peters—A. Klug
 Washington Tp.—St. Johns—
 C. Seidenberg
 West Chicago—Michael—E. W. Kroencke
 Wheaton—*.....—*Theo. Holtorf

b) Indiana

Crownpoint—St. Johns—F. Peter
 Dyer—Zion—E. Bloesch
 Hammond—Immanuel—J. A. Hotz
 Kouts—*Evangelical—F. Peter

c) Institutions

Elmhurst College—Dir. D. Irion, D. D.
 Orphans' Home and Home for the Aged,
 Bensenville—E. Pinckert
 Deaconess Home, Lincoln—C. Hoffmann
 Deaconess Home, Chicago—F. Weber

Number of churches.....134

11. OHIO DISTRICT

a) Ohio

Amherst—St. Peters—A. Egli
 Baltic—Zion—P. Bassler
 Bucks Tp.—*St. Pauls—P. Bassler
 " —St. Peters—P. Bassler
 Bolivar—St. Johns—Silas P. Bittner
 Chattanooga—St. Pauls—S. Egger
 Chester Tp.—*St. Johns—L. G. Weber
 Chillicothe—First German Ev.—
 " F. H. Graeper
 " —Salem—D. H. Moritz
 Cleveland—Bethany—H. E. Voss
 " —Christ—H. Eppens
 " —Ebenezer—G. C. Maul
 " —Friedens—Fr. Trefzer
 " —Immanuel—Th. P. Frohne
 " —*St. Johns—H. Vieth
 " —St. Matthews—
 " Theo. W. Mueller
 " —*St. Pauls—
 " Adolf Schmidt, Ph. D.
 " —*Schifflein Christi—
 " John S. Huebschmann
 " —Trinity Ev.—
 " O. P. Schroerluke
 " —United Ev. Prot.—O. Rusch
 " —*United Ev. Prot.—
 " C. W. Bernhardt
 " —Zion—B. W. Wulffmann
 Columbus—*St. Johns—T. Lehmann
 " —St. Pauls—W. L. Bretz
 Convoy—St. Johns—N. Lehmann
 Coshocton—Evang.—H. Kamphausen
 Crookedrun—Salem—Theo. Schlundt
 Dennison—*St. Pauls—Theo. Schlundt
 Dover—St. Johns—Theo. Schlundt
 Dover Tp.—St. Pauls—Silas P. Bittner
 Elliston—*Trinity—A. F. Abele
 Elmore—St. Johns—E. J. Soell
 Elyria—St. Pauls—G. W. Krause
 Genoa—St. Johns—F. Mittendorf
 Goshen Tp.—*St. Peters—M. F. Bierbaum
 Halifax—Zion—P. Bassler
 Independence—*St. Peters—
 Jackson—Immanuel—*J. W. Bizer
 Kenton—St. Johns—M. F. Bierbaum
 Kettlersville—*Immanuel—A. Dietze
 Lorain—St. Johns—Theo. Merten
 Loudon Tp.—St. Johns—*A. J. Daniel
 Loudonville—Trinity—W. F. Kicker
 Mansfield—St. Johns—G. A. Kienle
 Marion—Salem—R. J. Loew
 Massillon—St. Johns—J. E. Digel
 Millersburg—St. Johns—*W. J. Bartels
 Millbury—*St. Peters—H. Spangenberg
 Minersville—*St. Pauls—L. G. Weber
 Monroeville—*Immanuel—C. J. Keppel
 Navarre—*St. Pauls—J. E. Digel
 Newark—*St. Johns—E. N. Krafft
 New Bremen—St. Peters—
 " H. S. von Ragué
 " —*St. Pauls—
 " W. F. Henninger
 Oak Harbor—*St. Pauls—H. C. Klutey
 Oxford Tp.—St. Johns—C. J. Keppel
 Parma—St. Pauls—
 Pomeroy—Friedens—L. G. Weber
 Portsmouth—German Evangelical—
 " S. Lindenmeyer
 Port Washington—St. Pauls—
 Sandusky—Immanuel—Theo. Eisen
 " —*St. Stephens—J. H. Holdgraf
 Seneca Tp.—Jerusalem—*A. J. Daniel
 South Amherst—St. Johns—A. Egli
 South Webster—St. Johns—*J. W. Bizer
 Springfield—*St. Johns—P. Pfeiffer

Strasburg—St. Johns—Ernst Irion
 Sugarcreek Tp.—Immanuel—Ernst Irion
 Tiffin—St. Johns—A. Klick
 Toledo—St. Pauls—*P. D. Lehmann
 Valley City—Immanuel—
 Vanwert—St. Peters—N. Lehmann
 Wapakoneta—*St. Pauls—C. Edw.
 " Schmidt
 Washington Tp.—St. Peters—
 " G. A. Kienle
 Waverly—Ger. Ev.—*J. W. Bizer
 Westpark—Immanuel—H. Juergens
 Winesburg—*Zion—W. Werth
 Wooster—Christ—J. Reinicke
 Wren—St. Pauls—N. Lehmann
 Zanesville—*Pilgrim—R. R. Fillbrandt
 Zoar—.....—*Silas P. Bittner

Number of churches.....81

12. PACIFIC DISTRICT

a) California

Dixon—*Ev. Lutheran—J. Lebart
 El Centro—*Evang.—C. Saenger
 Lodi—*Immanuel—A. Boether
 Los Angeles—Immanuel—O. Satzinger
 " —St. Pauls—J. Nuesch
 " —Zion—Jon. Irion
 Oakland—St. Marks—L. Hagen
 Pasadena—St. Johns Ev.—E. G. Albert
 Petaluma—Grace—Geo. Gekkele
 Pomona—St. Johns—J. G. Mangold
 Richmond—*St. Pauls—*A. M. Bahnsen
 Sacramento—*Friedens—J. Lebart

b) Arizona

Casa Grande—*Ev.—C. Saenger
 San Bruno—*St. Johns—A. Meyer
 Santa Cruz—*Mission—
 San Diego—Zion Evang.—P. Th. Tester
 San Francisco—St. Johns—G. A. Hensel
 " —St. Lucas—A. Meyer
 " —St. Pauls—
 " K. C. Struckmeier
 San Rafael—St. Matthews—
 " E. H. Jagdstein
 Woodland—St. Johns—A. Leutwein

Number of churches.....21

13. PENNSYLVANIA DISTRICT

a) Ohio

Benton Tp.—St. Pauls—
 " W. P. Meisenheimer
 Clarrington—Imm.—A. E. Kitterer
 Hannibal—Zion—*F. Schnathorst
 Lewisville—St. Peters—
 " W. P. Meisenheimer
 Marietta—St. Pauls—C. H. Decker
 Miltonsburg—St. Peters—*P. Saleske
 Morton—Salem—*F. Schnathorst
 Muskingum Tp.—*First Evangelical—
 " Otto W. Breuhaus
 Salem Tp.—St. James—*A. E. Kitterer
 Steubenville—*Zion—G. H. Freund
 Summit Tp.—St. Johns—*P. Saleske
 Switzerland Tp.—St. Johns—A. E.
 " Kitterer

Watertown—*St. Johns—
 " Otto W. Breuhaus
 Woodsfield—St. Pauls—Aug. H. Knipping

b) Pennsylvania

Dorseyville—Trinity—Henry Fox
 Millvale—First Evang.—F. Nickisch
 Pittsburgh—*St. Peters—J. L. Ernst

N. S. Pittsburgh—*St. Pauls—
 " " O. D. Hempelmann
 " " —*St. Peters—
 " " Th. R. Schmale
 " " —*First Ev.—A. Ruecker
 Sharpsburg—St. Johns—W. A. Bomhard
 Springgardenboro—St. Peters—
 " H. M. Strub
 Zellenople—*St. Johns—Theo. Fischer

c) West Virginia

New Martinsville—*Immanuel—
 " *F. Schnathorst
 Wheeling—St. Pauls—A. C. Rasche
 Number of churches.....26

14. SOUTH ILLINOIS DISTRICT

a) Illinois

Addieville—*Zion—E. J. Westerbeck
 Alhambra—Salem—F. W. C. Warber
 Alton—Evangelical—C. W. Heggemeier
 Arcola—St. Pauls—C. F. Kniker
 Beckemeyer—St. Pauls—E. J. Westerbeck
 Belleville—Christ—C. R. Hempel
 Bible Grove—St. Pauls—C. Berger
 Biddleborn—Ev.—
 Blackjack—*St. Johns—H. Holz
 Bluff—*St. Johns—F. Eggen
 Bluff Precinct—Salem—Fr. Braun
 Breese—St. Johns—C. Krickhahn
 Brighton—St. Johns—W. Barkau
 Brownsburg—St. Johns—E. W. Pusch
 Burksville—St. Peters—Fr. Braun
 Carlinville—St. Pauls—W. Riemeier
 Carlyle—Immanuel—Aug. Doellefeld
 Caseyville—Friedens—
 Central City—Zion—E. Reh
 Centralia—St. Peters—Joh. Dorullis
 Collinsville—St. Johns—
 Columbia—St. Pauls—Wm. Schlinkmann
 Cordes—St. Johns—Aug. F. Bock
 De Camp—Immanuel—†N. Hansen
 Near Dollville—Tower Hill Post Office—
 " St. Pauls—K. J. Mueller
 Duquoin—St. Johns—W. B. Weltge
 Eastfork Tp.—St. Johns—Aug. Doellefeld
 East St. Louis—Imm.—E. R. Jaeger
 Edwardsville—Eden—H. Rahn
 Near Edwardsville—St. Pauls—
 " F. J. Buschmann
 Elktown—*Immanuel—Aug. F. Bock
 Evansville—St. Johns—H. Krull
 Farina—Friedens—H. H. Wintermeyer
 Near Farina—St. Johns—
 " H. H. Wintermeyer
 Fayetteville—*Ger. Prot.—*H. Tessmer
 Floraville—*St. Pauls—M. Kleinau
 Fowler—*St. Pauls—O. R. Luthe
 Freeburg—St. Pauls—A. Dreusicke
 Freedom (Hecker)—*Friedens—
 " K. Wiegmann
 Garrett—Zion—F. Jerger
 Grantfork—*Ger. Ev.—H. Hosto
 Granite City—St. Peters—R. Kofer
 " —*St. Johns—K. Dexheimer
 Hamel—Immanuel—A. T. Meyer
 Harrisonville—*St. Peters—
 " T. Wittlinger
 Highland—*Prot.—C. E. Miché
 Hookdale—St. Peters—A. D. Rahn
 Hoyleton—Zion—M. Schroedel
 Irvington—Friedens—L. Rauch
 Jamestown—*St. Pauls—G. Deckinger
 Jerseyville—Friedens—P. Stange
 Johannisburg—*St. Johns—Th. O. Uhdau
 Lakecreek—*St. Pauls—C. A. Th. Mysz
 Lebanon—*St. Pauls—H. J. Bredehoeft

Lenzburg—St. Peters—Th. C. M. Kugler
 Maeystown—St. Johns—P. Schulz
 Marine—*Evangelical—Paul Buchmueller
 Marion—Zion—C. A. Th. Mysz
 Marissa—*Friedens—H. Meier
 Mascoutah—St. Johns—B. H. Heithaus
 Mattoon—Zion—C. F. Kniker
 Near Metropolis City—St. Johns—J. Soell
 " —Zion—

W. Hausmann
 Millstadt—Zion—Paul Wendt
 Near Millstadt—*Concordia—A. Seffzig
 Moredock—*Ebenezer—Th. Wittlinger
 Moro—St. Johns—F. Muehlinghaus
 Mount Olive—*Gethsemane—R. C. Lucke
 Murphysboro—St. Peters—*R. Hohmann
 Nashville—St. Pauls—F. Baltzer
 New Athens—*St. Johns—K. Barkau
 New Baden—Zion—Theo. Baur
 New Design—Zion—E. W. Pusch
 New Douglas—Salem—W. Dickmann
 New Hanover—*Zoar—F. Eggen
 O'Fallon—Evangelical—F. J. Langhorst
 Ohlman—St. Pauls—K. Friebe
 Okaville—St. Peters—H. Baumgaertel
 Near Okaville—St. Pauls—

W. Schuessler
 Old Ripley—Zion—W. Dickmann
 Pana—St. Johns—A. W. Fruechte
 Pinckneyville—St. Pauls—
 " O. W. Heggemeier
 Plumhill—St. Johns—Th. C. M. Kugler
 Prairie du Long—Immanuel—
 " K. Wiegmann
 Prairie du Round—St. Marks—
 " K. Wiegmann
 Quincy—St. Pauls—J. C. Rieger
 " —St. Peters—A. Warskow
 " —Salem—H. J. Leemhuis
 Redbud—St. Peters—H. Buchmueller
 Ridge Prairie—St. Johns—
 " K. Doernenburg
 Smithton—*St. Johns—W. H. Hosto
 St. Jacob—*Evang.—C. A. Hildebrand
 Staunton—St. Pauls—R. C. Lucke
 Stone Church—*St. Peters—W. Laatsch
 Sugarloaf—*Zion—A. Seffzig
 Summerfield—St. Johns—John Dippel
 Trenton—St. Johns—Dan. Buchmueller
 Troy—Friedens—G. Dippel
 Ursa—Zions—K. Michels
 Valmeyer—Evang.—Th. Wittlinger
 Waterloo—*St. Pauls—G. F. Brink

b) Louisiana

New Orleans—First Ev.—A. H. Becker
 " " —Carrollton—St. Matthews—
 " " L. Schweickhardt
 " " —Milan St.—Salem—
 " " P. M. Schroeder
 " " —*Jackson St.—Evang.—
 " " J. P. Quinius
 " " —St. Pauls—F. E. McQueen
 " " —St. Johns—F. E. McQueen

c) Missouri

Ewing—St. Pauls—G. Wobus

d) Mississippi

Biloxi—First Evang. of Mississippi—
 " P. A. Wobus
 Number of churches.....110

15. TEXAS DISTRICT

Augusta—*St. James—Robert Mohr
 Birch—Salem—*Ad. Friz
 Beasley—*Friedens—K. Merkel
 Near Brenham—Immanuel—Carl Mueller

Burlington—*St. Johns—J. Strauss
 Burton—St. Johns—H. Schulz
 Cego—St. Pauls—Robert Mohr
 Cibola—St. Pauls—C. Kniker
 Converse—*Friedens—C. Kniker
 Corpus Christi—*Evangelical—W. Kuelps
 Coryell City—Friedens—Th. Pfundt
 Cottonwood—St. Peters Ev.—K. Merkel
 Coupland—St. Peters—G. Krebs
 Coyote—*St. Johns—Theo. Pfundt
 Cypress—*St. Lucas—J. Biegeleisen
 Dallas—St. Pauls—A. Romanowski
 Electra—Unorganized—A. Romanowski
 Ft. Worth—St. Johns—C. Wolff
 Gay Hill—Friedens—K. Mueller
 Gerald—St. Pauls—John Link
 On the Geronimo—*Friedens—

A. Koerner

Houston—First German Ev. Luth.—
 P. V. Dyck

Houston—.....—J. Biegeleisen
 Kurten—Zion—J. J. Kasiske
 Near Kyle—St. Johns—H. Barnofske
 Leissners School—Christ—F. Lapiens
 Levi—*Zion—J. Strauss
 Lewisville—Friedens—C. Wolff
 Lockhart—Christ—F. W. Budy
 Longworth—*St. Johns—A. Susott
 Lyons—*Immanuel—*Ad. Friz
 Marion—Luther—Melanchthon—

F. Lapiens

Near Marlin—St. Pauls—G. Deisliger
 Mt. Prairie—St. Stephens—*Ad. Friz
 Mercedes—Friedens—W. Roeper
 Navosota—*Friedens—M. Weber
 Needville—Immanuel—K. Merkel
 New Baden—Ebenezer—J. J. Kasiske
 New Bielau—*Ev. Luth. Trinity—

P. Piepenbrok

New Braunfels—*First Protestant—
 G. Mornhinweg

Orange Grove—*Ev. Luth.—A. Artus
 Otto—St. Johns—G. Deisliger
 Pt. Arthur—Evangelical—J. Biegeleisen
 Redwood—St. Pauls—F. W. Budy
 Riesel—Friedens—J. Jaworski
 Richland—*St. Johns—G. Zucher
 Robstown—Unorganized—W. Kuelps
 Rose Hill—*Evangelical—G. Zucher
 Rowena—Zoar—A. Susott

San Angelo—Immanuel—A. Susott
 San Antonio—Friedens—*Herbert Bret-

hauer

" " —Home for the Aged—
 K. Stadler

Seguin—*Gross—A. Koerner
 Schulenburg—*Evang.—P. Piepenbrok
 Spring—*Immanuel—J. Biegeleisen
 Spring Branch—St. Peters—P. V. Dyck
 St. Paul—Unorganized—A. Artus
 Three Oaks—*Friedens—Wm. Kuelps
 Tynan—*Friedens—A. Artus
 Waco—Zion—J. Jaworski
 Washington—Friedens—M. Weber
 Weimar—*Ev. Luth.—P. Piepenbrok
 West—St. Peters—John Link
 White Oak—St. Johns—J. Biegeleisen
 Womack—Zion—Theo. Pfundt
 Zuehl—Redeemer—C. Kniker

Number of churches.....66

16. WEST MISSOURI DISTRICT

Arrow Rock—Zion—H. Schroeder
 Billingsville—St. Johns—E. Berlekamp
 Blackburn—St. Pauls—C. Gabler
 Boonville—Evangelical—F. Schlunkmann
 Brazito—Friedens—P. Stoerker

California—Evangelical—F. Umbeck
 Concordia—Bethel—P. Dietrich
 Emma—St. Johns—C. Nauwerth
 Florence—St. Johns—*J. Kreuzer
 Grand Pass—Evangelical—C. Gabler
 Hartsburg—Friedens—C. Fr. Stoerker
 Henry—St. Pauls—P. Moritz
 Higginsville—Salem—N. Rieger
 Independence—St. Lucas—Paul Moritz
 Jamestown—St. Pauls—*E. Beissenherz
 Jefferson City—Central—P. Stoerker
 Kansas City—St. Peters—J. Sauer
 Lamb—Immanuel—*J. Kreuzer
 Levasy—Ebenezer—O. E. Pinckert
 Lexington—Trinity—J. C. Bierbaum
 Little Rock—Salem—H. Schroeder
 Lone Tree—*St. Pauls—*F. E. J. Schenk
 Mayview—Zion—T. Berlekamp
 McGirk—Salem—P. Niedermeyer
 Moniteau—Advent—
 Napoleon—St. Pauls—J. Hauck
 New Franklin—Immanuel—R. G. Kurz
 Norborne—St. Johns—P. Moritz
 Parkville—St. Matthews—
 *F. E. J. Schenk

Pilot Grove—St. Pauls—
 Pleasant Grove—St. Peters—E. Beissen-

herz

St. Joseph—Zion—F. C. Klicke
 " " —Ev. Luth. Zion—Karl Meyer
 South St. Joseph—St. Johns—
 Sedalia—Immanuel—J. C. Rieger
 Wellington—St. Lucas—D. J. Helmkamp

Number of churches.....35

17. WISCONSIN DISTRICT

a) Wisconsin

Ackerville—St. Pauls—P. Grob
 Near Ackerville—St. Johns—P. Grob
 Antigo—Unity—C. Nagel
 Appleton—St. Johns—A. Janke
 Arena—*Friedens—P. A. Schuh
 Arpin—*St. Johns—J. Paulowit
 Athens—Christ—E. Wilking
 Beechwood—*St. Johns—K. Kuenne
 Berlin—Salem—*W. F. Baumann
 Blackcreek—*St. Johns—P. Thomas
 Blackwolf—New Bethel—C. Mack
 Boltonville—*St. Johns—K. Kuenne
 Brillion—Friedens—J. J. Bizer
 Brookfield—Trinity—G. G. Bratzel
 Browntown—Friedens—E. Beier
 Butler—Friedens—G. G. Bratzel
 Byron Tp.—Bethel—A. Jung
 Cadott—Zion Ev.—B. Schori
 Calumet Harbor—St. Pauls—P. Beecken
 Cecil—St. Johns—H. Greuter
 Cedarlake—*St. Pauls—R. Ditter
 Cicero—*St. Johns—P. Thomas
 Colby—St. Johns—M. Peper
 Collins—St. Pauls—*P. Schoppe
 Corning—*St. Pauls—M. Schmidt
 Cudaby—Christ—H. Niefer
 Darlington—*Ev. Immanuel—P. A. Schuh
 Dorchester—Friedens—J. Bizer
 Durham—Bethlehem—S. Gonser
 Edgar—St. Pauls—E. Wilking
 Elkhart—St. Johns—W. Wuestenberg
 Elk Mound—Friedens—B. Schori
 Ellsworth—St. Pauls—*R. E. Schwarze
 Erin—St. Pauls—*J. Kusch
 Fall Creek—Ev. Luth. Friedens—
 B. Schori

Fillmore—St. Martins—H. Erber
 Fond du Lac—Friedens—C. Grauer
 Fort Atkinson—Friedens—M. Zutz
 Friendship—Christ—C. Mack

Germantown—*Zoar—C. Fischer
 Grand Rapids—*.....—J. Pauloweit
 Greenbush—*St. Johns—M. Rosenfeld
 Hales Corners—*Immanuel—S. Gonser
 Hartford—St. Johns—A. Kuhn
 Hickorygrove—St. Johns—G. Krumm
 Jackson—St. Peters—G. Kucherer
 " —*Friedens—G. Kucherer
 Jordan—Ebenezer—E. Beier
 Kewaskum—*Friedens—F. Mohme
 Kohlsville—*St. Johns—G. Schmeisser
 Lancaster—Bethlehem—L. Schmidt
 Lannon—*Christ—H. Barth
 Libertyridge—St. Pauls—G. Recht
 Lomira—*Evang. Friedens—C. Grauer
 Manitowoc—St. Johns—*F. Schoppe
 Marinette—Friedens—W. Leonhardt
 Marion, Grant Co.—Imm.—G. Krumm
 Medford—Evang.—J. Bizer
 Marshfield—St. Pauls—K. Freitag
 Meeme—*St. James—J. Foesch
 Menomonee Falls—*St. Pauls—
 A. C. Ludwig
 Merrill—St. Stephens—M. Schmidt
 Merton—St. Johns—*J. Kusch
 Milan—St. Johns—M. Peper
 Milwaukee—Bethel—E. Gehle
 " —Christ—H. Niefer
 " —Friedens—J. H. Fleer
 " —Glaubens—A. Fleer
 " —Immanuel—P. Goldstern
 " —St. Pauls—J. Merzdorf
 " —Salem—D. Reichle
 " —Taber—E. J. Fleer
 " —Trinity—F. G. Ludwig
 " —Zion—G. Fischer
 Monroe—St. Johns—P. A. Schuh
 Mosel—*St. Marks—J. Foesch
 Oakgrove—St. Johns—W. Diehl
 Oconto—St. Pauls—C. Chworowsky
 Oshkosh—Immanuel—W. Suessmuth
 " —St. Pauls—Th. Irlon
 Perkinstown—Friedens—J. Bizer
 Portage—Trinity—J. Reichert
 Port Washington—Friedens—
 Random Lake—Friedens—K. Kuenne
 Reedsville—Friedens—J. J. Bizer
 Rhine—St. Peters—F. Zeh
 Richfield—*St. James—G. Klein
 Ripon—*Ev. Lutheran—F. Kuether
 Rockfield—*Christ—G. Klein
 Russell—St. Pauls—M. Rosenfeld
 Saukville—St. Peters—J. Ziegler
 Schleisingsville—St. Johns—R. Ditter
 Schofield—Friedens—G. Bock
 Scott—St. Pauls—J. Reichert
 Shawano—Friedens—E. Kollath
 Sheboygan—Evangelical—E. Krueger
 Silvercreek—*St. Pauls—K. Kuenne
 South Germantown—*St. Johns—
 V. Crusius
 South Milwaukee—St. Lucas—
 A. Blankenagel
 Stevens Point—Friedens—C. Freytag
 Sussex—Zion—H. Barth
 Tigerton—*Ev. Luth. Zion—
 G. F. Schuetze
 Tomah—Zion—R. Rami
 Town Hermann—St. Johns—A. Helm
 Town Oakland—St. Johns—
 L. R. Moessner
 Union—*Evangelical—L. Schmidt
 Waubesa—*St. Pauls—H. Erber
 Wausau—St. Pauls—E. Grauer
 Wauwatosa—St. Pauls—R. Grunewald
 Wayne—St. Pauls—E. Beyer
 Weyauwega—St. Johns Ev.—C. Freytag
 Whitewater—Friedens—M. Zutz

b) Michigan

Iron Mountain—*Evang.—C. Chworowsky
 Menominee—Trinity—W. Leonhardt
 Number of churches.....114

18. COLORADO MISSION DISTRICT

Briggsdale, Colo.—*St. Pauls—
 Brighton, Colo.—Emaus—*H. Kauertz
 Cody, Wyo.—*St. Johns—*W. M. Schuster
 Delta, Colo.—St. Pauls—F. Brennecke
 Denver, Colo.—Friedens—
 " —*St. Pauls—
 O. G. Wichmann
 " —Salem—G. A. Schmidt
 Fort Collins, Colo.—Immanuel—
 E. Hergert
 Ft. Morgan, Colo.—Immanuel—
 A. Fuening
 Fromberg—*W. M. Schuster
 Glenwood Springs, Colo.—Unorganized—
 *O. G. A. Eyrych
 Grand Junction, Colo.—St. Johns—
 *O. G. A. Eyrych
 Greeley, Colo.—St. Johns—Chr. Buckisch
 Idaho Falls, Idaho—*First Evang.—
 B. H. Leesmann
 Kimama, Idaho—*Ev. Luth. Zion—
 *E. Wagner
 Laramie, Wyo.—St. Pauls—
 O. G. Wichmann
 Leadville, Colo.—Unorganized—
 *O. G. A. Eyrych
 Lingle, Wyo.—*St. Pauls—
 *F. F. Steinmark
 Longmont, Colo.—Zion—*W. Werner
 Louisville, Colo.—St. Pauls—F. Leonhard
 Lovell, Wyo.—Zion—
 Monida, Mont.—Unorganized—
 B. H. Leesmann
 Montrose, Colo.—St. Johns—
 F. Brennecke
 Ogden, Utah—St. Pauls—B. H. Leesmann
 Owienza, Idaho—*Immanuel—
 *Geo. Eichler
 Paul, Idaho—*St. Pauls—*Geo. Eichler
 Powell, Wyo.—Unorganized—
 *W. M. Schuster
 Roberts, Idaho—Unorganized—
 E. Wagner
 Salem, Idaho—Zion—E. Wagner
 Salt Lake City, Utah—Mission—
 B. H. Leesmann
 Sedgwick, Colo.—*Ev. Luth. Friedens—
 *J. Kisselmann
 Silt, Colo.—*Immanuel—*O. G. A. Eyrych
 Sugar City, Idaho—St. Pauls—
 E. Wagner
 Windsor, Colo.—Zion—Paul Juelling
 Worland, Wyo.—*St. Pauls—

Number of churches.....34

19. WASHINGTON MISSION DISTRICT

Boise, Idaho—St. Pauls—F. H. Freund
 Deer Park, Wash.—*St. Pauls—
 F. A. Reller
 Everett, Wash.—Zion—E. Horstmann
 Farmer, Wash.—*Immanuel—J. P. Kaiser
 Gresham, Ore.—Zion—H. Gebhardt
 Payette, Idaho—Ev. Luth.—F. H. Freund
 Portland, Ore.—St. Pauls—J. Hergert
 Portland, Ore.—Friedens—A. Wehrli
 Seattle, Wash.—St. Pauls—E. Baltzer
 Spokane, Wash.—First Ev.—F. A. Reller
 Number of churches.....10

CANADA MISSION DISTRICT

Brown P. O., Man.—Ev. Immanuel—
 *P. E. Winger
 Morden, Man.—Ev. Zion—*P. E. Winger
 Winnipeg, Man.—First Ev. Luth.—
 F. E. Winger
 Winnipeg, Man.—St. Johns Ev.—
 *Gust. Winger

Number of churches.....4

MONTANA MISSION DISTRICT

Culbertson—Friedens—H. B. Witzke
 Near Culbertson—St. Pauls—
 H. B. Witzke
 East Red Water—Glaubens—E. Stelzig
 Froid—Ev. St. Johns—H. B. Witzke
 Hardin—St. Pauls—H. A. Schmidt
 Riverside—Friedens—E. Stelzig
 Near Shepherd (Ev. Colony)—Ev. Im-
 manuels—G. Kreuzenstein
 Sheridan, Wyo.—Ev. Luth. Zion—H. A.
 Schmidt
 Worden—Ev. Luth. St. Pauls—
 *J. P. Kaiser

Number of churches.....9

MISSION STATIONS IN INDIA**RAIPUR DISTRICT****CENTRAL PROVINCES, INDIA****a) Birsampur Station**

Pastor F. A. Goetsch, Birsampur, C. P.,
 India
 Mrs. F. A. Goetsch, Birsampur, C. P.,
 India
 Mrs. Helen Enslin-Sueger, Birsampur,
 C. P., India

b) Raipur Station

Pastor Jacob Gass, Raipur, C. P., India
 Mrs. Jacob Gass, Raipur, C. P., India
 Pastor Andrew Stoll, Raipur, C. P., India

Mrs. Andrew Stoll, Raipur, C. P., India
 Pastor Th. C. Seybold, Raipur, C. P.,
 India
 Pastor M. P. Davis, Raipur, C. P., India
 Miss Adele Wobus, Raipur, C. P., India
 Miss Wilhemina Diefenthaler, Raipur,
 C. P., India

c) Chandkuri Station

Pastor J. C. Koenig, Baitalpur, B. N.
 Ry., via Bhatapara, C. P., India
 Mrs. J. C. Koenig, Baitalpur, B. N. Ry.,
 via Bhatapara, C. P., India
 Mr. H. I. Waggoner, Baitalpur, B. N.
 Ry., via Bhatapara, C. P., India
 Mrs. H. I. Waggoner, Baitalpur, B. N.
 Ry., via Bhatapara, C. P., India

d) Parsabhadar Station

Pastor A. Hagenstein, Pastor M. P. Davis,
 Baloda Bazaar, C. P., Raipur Dis-
 trict, India

e) Mahasamudra Station

Pastor H. A. Feilerabend, Mahasamudra,
 C. P., India

f) Sakti Station

Pastor Theophil Twente, Sakti, C. P.,
 India

Number of stations.....6

On Leave of Absence

Pastor K. W. Nottrott, 5011 Shaw Ave.,
 St. Louis, Mo., U. S. A.
 Mrs. K. W. Nottrott, 5011 Shaw Ave.,
 St. Louis, Mo., U. S. A.
 Miss Elise Kettler, 301 M St., N. W.,
 Washington, D. C., U. S. A.
 Pastor O. Nussmann, Mrs. O. Nussmann

Total number of churches.....1390

LOCATION OF CHURCHES IN CITIES OF 10,000 INHABITANTS OR OVER

(Churches not named in this list were not reported to the editor.)

The name of the city is given first, then name of the church and address, and finally
 the name of the pastor.

Alabama

Birmingham—Friedens—21st & F Ave., South—A. S. Ebinger

Arkansas

Ft. Smith—Ev. Glaubens—N. 10th & D Sts.
 Little Rock—St. Paul's—11th and Ringo Sts.—C. Fritsch

California

Los Angeles—Immanuel—337 E. Jefferson St.—O. Satzinger
 " —St. Paul's—Washington & Trinity Sts.—J. Nuesch
 " —Zion—111 N. Breed St.—Jon. Irion
 Oakland—St. Mark's—722 Filbert, betw. 7th & 8th Sts.—L. E. K. Hagen
 Pasadena—St. John's—E. Orange Grove & Fair Oak Ave.—E. G. Albert
 Pomona—St. John's—8th & Louisa Sts.—J. E. Mangold

Sacramento—Oak Park Sta.—1st Ev.—3608 6th Ave.—J. Lebart
 San Diego—Zion—532 21st St.—Ph. Tester
 San Francisco—St. John's—Larkin St., betw. Broadway & Vallejo—A. G. Hensel
 " —St. Luke's—15th, near Church St.—Alfred Meyer
 " —St. Paul's—1419 Howard, betw. 10th & 11th Sts.—K. C. Struckmeier

Colorado

Denver—Salem—26th & Lawrence Sts.—G. A. Schmidt
 " —St. Paul's—W. 28th Ave. & Zuni St.—O. Wichmann
 Fort Collins—Immanuel—Remington & Olive Sts.—E. Hergert
 Greeley—St. Johns—4th Ave. & 10th St.—Chr. Buckisch

District of Columbia

Washington—*Concordia—20th & G Sts., N. W.—P. A. Menzel

Florida

Jacksonville—Ev. Luth.—G. E. A. Schulz
 Tampa—.....—*Theo. Hauck

Georgia

Atlanta—St. John's—S. Forsyth & Garnett Sts.—O. J. Gilbert, Ph. D.

Idaho

Boise—St. Paul's—817 Franklin St.—F. H. Freund

Illinois

Alton—Evangelical—526 E. 8th St.—O. W. Heggemeier
 Aurora—St. John's—5th St. & North Ave.—C. F. Baumann
 Belleville—Christ—26 N. West St.—C. R. Hempel
 Belvidere—St. John's—Cor. Main & E. Madison—D. Jensen
 Bloomington—Friedens—Front & Lee Sts.—E. Klimpke
 Champaign—St. Peter's—405 E. University Ave.—H. F. Mueller
 Chicago—St. Andrew's—28th St. & Karlov Ave.—H. H. Moeller
 " —Bethany—Irving Park Blvd. & Paulina St.—W. Grotefeld
 " —Bethel—114th & State Sts.—J. Goebel
 " —Bethlehem—Magnolia Ave. & Diversey Parkway—John Scheuber
 " —Christ—Francisco & Lexington Sts.—E. Rathmann
 " —Eden—Gunnison & Leclair Ave.—G. A. Niedergesaess
 " —Epiphany—Bradley Place & N. Robey St.—C. F. Weiss
 " —First English Evangelical—3070 Palmer Square—L. Goebel
 " —Friedens—N. 52nd & Justine Sts.—L. Kohlmann
 " —Chapel: 62nd & Lincoln Sts.—L. Kohlmann
 " —Gethsemane—Cor. Monticello & Belleplaine Aves.—F. H. Krohne
 " —Calvary—Central Ave. & Rice St.—R. B. Fiedler
 " —Immanuel—E. 70th St. & Michigan Ave.—J. Bollens
 " —Oak Park—Evangelical—Z. Egartner
 " —St. John's—Moffat St. & Campbell Ave.—H. Stamer
 " —St. John's (N. S.)—Garfield & Mohawk Sts.—Alfr. E. Meyer
 " —St. Luke's—W. 62nd & Green Sts.—Theo. Papsdorf
 " —St. Mark's—W. 35th St. & Lowe Ave.—W. Gaertner
 " —St. Matthew's—Washtenaw Ave. & Iowa St.—H. Kroenke
 " —Nazareth—Altgeld St. & Talman Ave.—A. Glade
 " —Nicolai—St. Louis Ave. & Noble St.—E. Rahn
 " —St. Paul's—Orchard & Kemper Place—R. A. John & J. Pister
 " —St. Paul's (Rose Hill)—Edgewater Ave., near Clark St.—Otto Kuhn
 " —St. Peter's—Cortez & Oakley Aves.—G. J. Lambrecht, H. E. Lambrecht,
 Assistant pastor
 " —St. Peter's (South Chicago)—Ave. L & E. 103rd St.—W. Breitenbach
 " —Philippus—W. 36th St. — Seeley Ave.—A. Fleer
 " —St. Stephen's—Karlov & Wabansia Aves.—B. C. Ott
 " —Salem—228 W. 25th St.—Jos. A. George
 " —Salem Mission—6818 S. Emerald Ave.—Jos. A. George
 " —*Tabor—Leamington & Belle Plaine—*F. W. Schroeder
 " —Trinity—22nd Place & Robey St.—Jullius Kircher
 " —Zion—Ashland Ave. & Hastings St.—C. A. Koenig
 " —Zion—W. 80th & Normal Sts.—Alf. Menzel
 " —Zion—Throop & 100th Sts.—M. Lienk
 Chicago Heights—St. John's—S. W. Cor. 16th & Vincennes Ave.—Fr. Grosse
 Collinsville—St. John's—Co. Clay & Seminary Sts.—M. F. Bierbaum
 East St. Louis—Immanuel—14th St., betw. State St. & Illinois Blvd.—E. R. Jaeger
 Elgin—St. Paul's—Center & Division Sts.—H. Jacoby
 Freeport—St. John's—104 Union St.—Dan. C. Bierbaum
 Galena—St. John's—G. Pahl
 Granite City—St. Peters—21st & C Sts.—Rob. Kofler
 Kankakee—St. John's—195 N. Entrance Ave.—M. C. Hofer

Kewanee—St. Peter's—Grove & Boulevard Sts.—R. Uhlhorn
 Lincoln—St. John's—Union & 5th Ave.—C. Hoffmann
 Mattoon—Zion—216 N. 21st St.—C. F. Kniker
 Moline—*St. Paul's—F. W. Schnathorst
 Pekin—St. Paul's—Seventh & Ann Eliza Sts.—Geo. Goebel
 Quincy—Ev. Salems—9th & State—H. J. Leemhuis
 " —Ev. Luth.—St. Peter's—9th & York Sts.—A. Warskow
 " —St. Paul's—329 Monroe St.—J. C. Rieger

Indiana

Evansville—Bethel (English)—Cor. Jefferson Ave. & Garvin St.—E. Kockritz
 " —*St. Johns—Cor. Lower 3rd & Ingle Sts.—Wm. N. Dresel
 " —St. Luke's—Cor. E. Virginia St. & Baker Ave.—H. Schiek
 " —St. Matthews—Avondale—J. U. Schneider
 " —St. Paul's—Cor. W. Michigan St. & 12th Ave.—Th. Haas
 " —Zion—Lower 5th, betw. Ingle & Bond Sts.—J. U. Schneider
 Indianapolis—Friedens—Parkway Ave. & Alabama St.—L. Kleemann
 " —St. John's—Sanders & Leonard Sts.—W. E. Uhrland
 " —St. Paul's—Ashland Ave. & 13th St.—J. Frohne
 " —Zion—North & New Jersey Sts.—J. C. Peters
 Lafayette—St. John's—Elizabeth & Eleventh Sts.—Hans Zumstein
 Michigan City—St. John's—S. W. Cor. 9th & Franklin Sts.—P. Irion
 New Albany—German Ev.—Spring St., betw. Bank & First Sts.—F. A. Meusch
 South Bend—St. Peter's—415 W. Lasalle—Hugo Welchelt
 " —Zion—S. St. Peter & E. Wayne Sts.—W. Goffeney
 Terre Haute—St. Paul—J. C. Hansen
 Vincennes—St. John's—5th & Shelby Sts.—J. H. Overbeck

Iowa

Burlington—First Evangelical—Cor. 6th & Columbia Sts.—J. H. Buescher
 " —St. Luke's—Cor. 14th & South Sts.—K. Scheib
 " —Zion—5th St., betw. Columbia & Washington Sts.—J. Erdmann
 Creston—St. John's—Fremont & Maple Sts.—J. E. Birkner
 Council Bluffs—St. John's—Union & Pierce Sts.—A. Graber
 Ft. Madison—St. Johns—4th & Walnut Sts.—E. Stech
 Keokuk—St. Paul's—11th & Exchange Sts.—A. Ernst
 Marshalltown—Friedens—S. 4th & Linn—J. Ziegler
 Rock Island—Friedens—12th St. & 12th Ave.—F. J. Rolfe

Kansas

Atchison—Zion—Ninth & Santa Fe—*Alb. J. Koch
 Kansas City—Zion—645 Orville—A. A. Kitterer
 Lawrence—St. Paul's—831 Illinois St.—
 Leavenworth—Salem Evangelical—5th & Arch Sts.—*Alb. J. Koch
 Topeka—St. Paul's—3rd & Hancock Sts.—
 Wichita—Friedens—

Kentucky

Louisville—Bethlehem—7th, near Hill St.—J. Klingeberger
 " —Clifton—Payne & Rastetter Aves.—*Fred Pfitzer
 " —Christ—Barrett & Breckenridge Sts.—W. Krueger
 " —Evangelical—41st & Hermann Sts.—F. R. Daries
 " —Immanuel—Transit & Bardstown Road—Ph. Wiggermann
 " —St. James—Bennet St. & Woodruff Ave.—Temporary supply
 " —St. John's—Clay & Market Sts.—S. A. John
 " —St. Luke's—W. Jefferson, near 19th St.—Theo. Haeefe
 " —St. Matthew's—611 E. St. Catherine—L. Hohmann
 " —St. Paul's—East Broadway, near Brook St.—W. F. Mehl
 " —St. Peter's—W. Jefferson, near 13th St.—David Brüning
 " —Parkland—26th St. & Grand Ave.—O. C. Miner
 Newport—St. Paul's—24 East 8th St.—P. Hausmann
 Owensboro—Zion—T. C. Gebauer

Louisiana

New Orleans—First Evangelical—Carondelet & St. Mary Sts.—A. H. Becker
 " —German Evangelical—Jackson Ave. & Chippewa St.—J. P. Quinius
 " —St. John's—Belfast & Joliet Sts.—F. E. McQueen
 " —St. Matthew's—Dante & Elm Sts.—L. Schweickhardt
 " —St. Paul's—Elenora & Patton Sts.—F. E. McQueen
 " —Salem—Camp & Milan Sts.—P. M. Schroeder

Maryland

Annapolis—St. Martin's—Francis St., near State Circle—G. F. Hahn
 Baltimore—Christ—Beason & Decatur Sts.—*Chas. F. Brandt
 " —Concordia—Walbrook Ave., near Payson St.—F. Giese

- " —*First St. John's—Biddle St., near Pennsylvania Ave.—E. J. F. Dettbarn
- " —*Friedens—Madison & Duncan Sts.—P. G. Frankenfeld
- " —Homestead St. Matthew's—Gorsuch, near Kennedy Ave.—*P. L. Schmidt
- " —Morrell Park—10th & James Sts.—R. W. Locher
- " —*St. John's—Lombard & Catherine Sts.—E. G. Kuenzler
- " —St. Luke's—Henrietta & Eutaw Sts.—F. H. Klemme
- " —St. Matthew's—Fayette St. & Central Ave.—C. W. Locher
- " —*United—East Ave. & Dillon St.—W. Batz
- " —Immigrant Home—Beason, near Decatur St.—O. Apitz

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- " —Bethel—Linwood & Lothrop Sts.—R. Niebuhr
- " —Christ—Roosevelt & Myrtle Sts.—Theo. Jud
- " —First St. John's—Russell & Chestnut Sts.—H. Horny
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- St. Joseph—Ev. St. John—Ohio & Prior Ave.—
- " —Evangelical Zion—9th & Jule Sts.—F. C. Klick
- " —Ev. Luth. Zion—15th & Lafayette—*Karl Meyer
- St. Louis—Bethany—Rosalie & Red Bud Ave.—Fred. H. Krafft
- " —Bethesda—Hoffmeister & Dammert Aves.—J. Kramer
- " —Bethel (English)—Garrison & Greer Aves.—J. P. Meyer
- " —Bethlehem—Shaw Ave. & Hereford St.—K. W. Nottrott
- " —Christ—7117 Manchester Ave.—J. Varwig
- " —Trinity—Neosho St. & Michigan Ave.—H. T. Bahnsen
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 Amsterdam—Ev. Luth. Zion—Grove & Liberty Sts.—F. E. C. Haas
 Buffalo—St. Andrew's—Genesee & Domedion—T. Lehmann
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 " —Christ—Clinton & Baitz—A. Zink
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 " —St. John's—Amherst, near East—O. Wittlinger
 " —St. Luke's—Richmond Ave. & West Utica—W. Werhelm, D. D.
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 " —St. Matthew's—Swan & Hageman—O. C. Laubengayer
 " —St. Paul's—Ellicott, near Tupper—C. G. Haas
 " —St. Peter's—Genesee & Hickory—T. Bode
 " —St. Stephen's—Calumet & Garfield—W. Schild
 " —Pilgrim—572 Spring—G. Siegenthaler
 " —Salem—F. D. Oberkircher
 " —Trinity—Gold, near Ludington—H. Kraemer
 Brooklyn—Bethlehem—Cortelyou Rd. & E. 7th St.—W. E. Bourquin
 Corning—Immanuel—W. 1st St.—R. Vieweg
 Dunkirk—Ev. Luth. St. John's—4th & Leopard—Carl G. Haas
 Elmira—First Ev.—Madison & Carroll—R. Vieweg
 Hornell—St. Paul's—Cor. Elm & John Sts.—
 Lockport—St. Peter's—Locust & South Sts.—J. Schauer
 New York City—Ev. Luth. Saviour—187th St. N. Fordham Rd.—H. von Hollen
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 " —Chapel: Cor. Norton & Jewel Sts.—R. Stave, Ph. D.
 " —Salem—Franklin, near St. Paul St.—Fr. Frankenfeld, Otto Mayer, asst.
 " —Trinity—Cor. Child & Wilder Sts.—A. C. G. Baltzer
 Rome—Ev. Luth. Trinity—S. James and Ridge Sts.—A. A. Juergens
 Schenectady—Friedens—Franklin & Clinton Sts.—H. F. Grotefend
 " —St. John's—431 Howard St.—
 Syracuse—Evangelical Friedens—Lodi & Ash Sts.—W. Bauer
 Tonawanda—St. Peter's—A. Hills
 " —Salem—Morgan St.—A. Hills

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 " —St. Paul—F. G. W. Fuhrmann
 Essex Park—United Evangelical—H. Manrodt, licensed Pastor
 Newark—St. Stephen's Evang.—Cor. Wilson Place & Ferry St.—Edw. Fuhrmann
 " —Zion—Alexander St.—*H. Manrodt, Acting Pastor

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 " —*First German Protestant (Carthage)—*E. Stroehlein
 " —*First Ev.—Hoffner St., near Knowlton's Corner—H. Huebschmann
 " —First Evangelical (Columbia)—4311 Eastern Ave.—W. F. Kohler
 " —Ev. Prot. St. Matthew's (Winton Place)—Epworth Ave.—G. A. Ehrhard
 " —Immanuel (Fairmount)—Tremont & Lawnway—H. J. Sonneborn
 " —St. John's—(Reading)—Jefferson & Cooper Aves.—F. G. Brune
 " —St. Luke's—3rd & Parson—W. Merzdorf

- " —*St. Martin's (Lickrun)—Saffin St.—W. J. Hausmann
 " —St. Matthew's (Elmwood)—Centre Hill, near Carthage Ave.— K.A. Roth
 " —*St. Peter's (Pleasant Ridge)—6126 Ridge Ave.—F. Hohmann
 " —*Philippus—Race St. & McMicken Ave.—F. L. Dorn, D. D.
 " —*Salem (Norwood)—Courtland Ave. & Montgomery Rd.—W. Grunewald
 " —Zion—15th & Bremen—A. E. Viehe
 Cleveland—Bethany—W. 41st St. & Storer Ave.—H. C. Voss
 " —Christ—W. 98 & Kudell Ave.—H. Eppens
 " —Ebenezer—St. Clair Ave. & E. 73rd St.—G. C. Maul
 " —Friedens—E. 46th St. & Kimmel Rd.—F. Trefzer
 " —Immanuel—Kinsman Rd. & E. 72nd St.—T. Frohne
 " —Ev. Luth. St. John's—E. 55th St. & Magnet Ave.—H. Vieth
 " —St. Matthew's—Wade Park Ave. & E. 90th St.—Theo. W. Mueller
 " —St. Paul's—Scovil Ave. & E. 28th St.—A. Schmidt, Ph. D.
 " —Schifflein Christi—Superior Ave. & E. 17th St.—J. Hübschmann
 " —Trinity Evangelical—W. 25th St. & Library Ave.—O. P. Schroerluke
 " —United Ev. Prot.—Pearl Rd. & Memphis Ave.—O. Rusch
 " —United Ev. Prot. (W. S.)—Bridge Ave. & W. 38th St.—C. W. Bernhardt
 " —Zion—W. 14th St. & Branch Ave.—B. F. Wulffmann
 Columbus—*Ev. Prot. St. John's—65 E. Mound St.—Tim. Lehmann
 " —St. Paul's—225 Gates—W. L. Bretz
 Dayton—Ev. Luth.—St. John's—E. 3rd St. betw. Madison & Sears—J. G. Mueller
 " —St. Luke's—McLain & Potomac—C. Schaeffer
 Hamilton—St. John's—Front & Sycamore Sts.—G. S. Gerhold
 " —St. John's—Parrish Ave.—W. Vollbrecht
 " —St. Paul's—Campbell Ave., near 7th St.—W. Vollbrecht
 Lorain—St. John's—Reid Ave. & 7th St.—Theo. Merten
 Mansfield—St. John's—Park Ave. East & Franklin Ave.—G. A. Klenle
 Marietta—St. Paul's—5th St. & Seammel—Chas. H. Decker
 Marion—Salem—312 E. Church St.—R. J. Loew
 Middletown—St. Paul's—414 S. Broad St.—G. Krumm
 Newark—St. John's—Cor. 5th & Poplar—E. N. Krafft
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 Sandusky—Immanuel—Columbus & Adams Sts.—Theo. Eisen
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 Oklahoma City—Ger. Ev. Zion—Cor. W. 10th & Western Ave.—A. Walton

Oregon

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 " —St. Paul's—447 Failing St.—J. Hergert

Pennsylvania

- Columbia—Salem—Walnut, betw. 3rd & 4th Sts.—P. Briesemeister
 Erie—Christ—Sassafras & 16th Sts.—J. R. Graf
 " —St. Luke's—9th, betw. Peach & Sassafras—
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 New Sewickley Tp.—St. John's—Theo. Fischer
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 " —St. John's—Sharpsburg—8th & Clay—W. A. Bomhard
 " —N. S. St. Peter's—504 Lockart St.—Theo. R. Schmale
 " —St. Paul's—East & Forland—O. D. Hempelmann
 " —St. Peter's—Station & Collins St., E. E.—J. L. Ernst
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 Scranton—Friedens—Paul E. Zeller
 " —Hyde Park Presbyterian—R. Jungfer
 " —St. Paul's—Prospect Ave. & Beech St.—C. F. Fleck

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 Fort Worth—St. John's—Pennsylvania Ave. & Fulton St.—C. Wolf
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 San Angelo—Immanuel—Oaks & College Aves.—A. Susott
 San Antonio—Friedens—Main Ave. & Elmira St.—*Herb. Brethauer
 Waco—Zion—627 South 8th St.—J. Jaworski

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Washington

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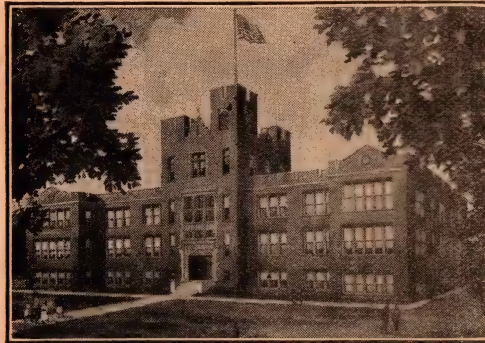
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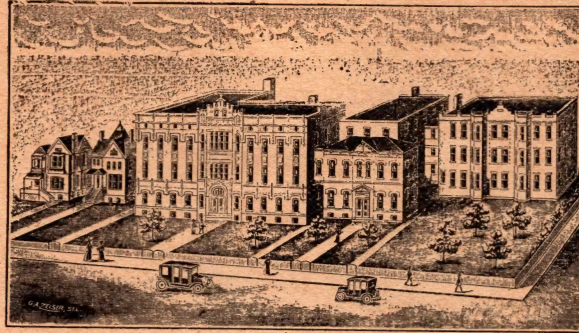
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The Evangelical Deaconess Home and Hospital

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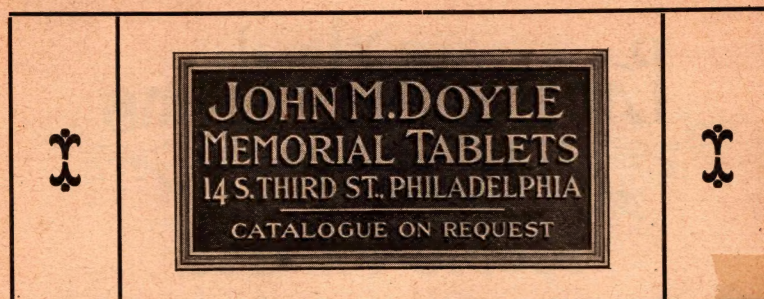
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